The Nation.

NEW YORK, THURSDAY, FEBRUARY 8, 1894.

The Week.

THE incorporation of the income tax with the tariff bill was unresisted by the Republicans of the House as a body, although the tax encourages discriminating legislation against the very constituencies which are most strongly Republican. Besides being socialistic, the income tax is sectional and meant to hit the people who, as a rule, are the supporters of the Republican party. When the limit of exemption from the tax was made $2,000 in 1870, there was no concealment of the fact that it was a blow aimed at the rich manufacturing classes of the East. The increase of wealth in twenty-four years has made it necessary now to double that sum so as to make sure of being sufficiently tender of the West and South. In 1867, when the tax was collected on all incomes above $1,000, twice as much was paid in a single collection district in New York as in the entire States of Virginia, Texas, Tennessee, South Carolina, North Carolina, Mississippi, Louisiana, Alabama, Georgia, Arkansas, and Florida. In 1869 seven States, Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Illinois, and California, although containing but 40 per cent. of the total wealth and population of the country, paid more than 75 per cent. of the income tax. Of course this disproportion became still greater when the exemption was increased to $2,000. Fixed now at $4,000, the sectional intent of the tax is obvious.

Mr. Cockran's speech against the income tax was filled with effective points, none of which was more searching than his retort on Mr. Bland. That gentleman had defended the tax on the ground that it would relieve the country from the danger of anarchy. "What does that mean," asked Mr. Cockran, "except to relieve the anarchistic elements of the country from the necessity of indulging in anarchy because we outstrip them in the race of socialism?" If Congress will only single out a class offensive to the anarchists and strike them hard enough, then the anarchists will for a time refrain from throwing bombs. But Mr. Bland ought to know that he will speedily have to increase his dose to make it effective. The socialists will never be content with this mere beginning of spoliation of a class, but will demand more and more, with bombs in their pockets all the while. France has been going in for socialistic legislation as a means of checking anarchy, and has succeeded only in bringing the crash on her head all the sooner.

The action of the House committee on banking and currency in tabling the bill to repeal unconditionally the 10 per cent. tax on State-bank notes is a very wise disposition of that subject. It leaves the door open to amendments of the present national banking law, but it is not likely that anything will be done in that direction at present. Congress and the country have been too much agitated by silver and greenback and "seigniorage" heresies to approach the bank question with calmness at this session. Members are prone, whenever anything goes wrong in the world of finance, to lower their heads and rush at the national banks, with the result generally of doing more damage to themselves than to anybody else. This habit will gradually wear itself out and disappear along with the silver craze. Then the bank question may be approached with some hope of a rational solution. The bill introduced by Congressman Warner, who is a member of the banking committee, and who helped to vote down the tax-repeal bill on Friday last, is a compromise measure authorizing State-bank notes under the supervision and direction of the general Government and prescribing various conditions to be enforced by the comptroller of the currency. These conditions are the very least that can be considered admissible, but it appears to us that the bill would leave to the State banks only a name—*vox et præterea nihil*—the real substance being the national-bank system. It is hardly possible that the advocates of real State banks, like Mr. Cox of Tennessee, would accept a system which was only nominally a change from the present system.

Senator Sherman rendered a real service to the cause of good government and sound finance by his speech on the bond issue last week. He showed that the law of 1875 not merely authorized but imperatively required and still requires the secretary of the treasury to sell bonds, if necessary, to maintain specie payments. This point has been argued so often that it ought not to be necessary for anybody to argue it again; but since the secretary's legal powers have been questioned, it was fitting that the foremost Republican Senator, and the one who had most to do with the framing and execution of the law under which the new bonds are to be issued, should speak decisively on the subject. There are not many men in the Senate now who were there when the bond law and the specie-resumption law were passed. It fell to the lot of Mr. Sherman not only to be actively concerned in the passage of these laws, but also to carry them into execution, since, as secretary of the treasury under the Hayes administration, he refunded the old 5-20 bonds at lower rates of interest and accumulated the $100,000,000 gold reserve for resumption purposes. His speech will blow away much of the froth of declamation that has been stirred up since Secretary Carlisle issued his bond circular; but the Senator added a little froth of his own, as is his wont.

This relates to the secretary's power to use any portion of the proceeds of the bonds to meet current expenses of the Government. Upon this point Mr. Sherman gave his opinion with the solemnity of a Roman augur, that no part of the money could be so used. It must be used exclusively for redeeming greenbacks and possibly the Sherman notes of 1890. Everybody in the Senate and out of the Senate knows that the secretary has already used about $30,000,000 of this redemption fund to meet current expenses, and that if he had not done so the Government would have been bankrupt, and might have been put in the hands of a receiver if proceedings in bankruptcy could be instituted against the sovereign power. Such proceedings are, of course, impossible, but that which happens when a Government becomes bankrupt is generally worse than a receivership, because more disorderly. Every enlightened person would, like President Lincoln, take the risk of violating the law in order to save the Government, but in the present case no such thing is necessary. We have shown in former discussions that the law of 1878, which was passed only a few months before specie resumption took place, expressly required the secretary to pay out his greenbacks after redeeming them. That law is still in force. Why do not the sticklers for regularity in both House and Senate repeal this law, instead of making mouths at the secretary? Because making mouths will satisfy the "deestricks," and will not hinder the secretary from using any money in the Treasury to meet any lawful demands on the Treasury. In order to comply with the letter of the law it is only necessary for the secretary to have somebody present greenbacks and Sherman notes of 1890 at the Treasury for gold, and then pay out the greenbacks and notes for current expenses, as the law imperatively requires. Then, of course, everybody will be satisfied, including the Roman augurs.

While our Government is issuing $50,000,000 new Government bonds at an investment rate of 3 per cent. or under, the French Government is engaged in con-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

verting an old loan into an issue at a rate approximating ours. The two largest loans of the French Government pay at present 4½ and 3 per cent., the principal of the two issues being respectively $1,356,000,000 and $3,043,000,000. Early this year the cabinet submitted and carried a bill for the conversion of the 4½s into a loan of equal amount at 3½ per cent. The terms of the conversion are interesting, especially in view of our own experiment. Holders were allowed a week—ending January 29—to demand the principal of their 4½ per cents. If not demanded, the principal after February 16 is to bear interest at 3½ per cent. The 4½s have been selling between 104 and 105, and as their redemption would realize only par, nearly all holders have tacitly agreed to the exchange. This is in spite of the fact that a further reduction of interest is possible after an eight-years' interval, and that other bond issues meantime are currently expected. In the face of this conversion the 3 per cent. rentes are selling at 97. In England, by way of contrast, the 2¾ per cent. consols, reducible to 2½ in 1903, bring 98¾ on the market, and the outstanding 2½s 97¾. The issue last named is redeemable eleven years from date, and hence will afford a fair comparison with our own new issue. Our present extended 2 per cents, on the other hand, bring 95 on the market, which is a price slightly less favorable relatively than that of the British consols. A curious feature of the French conversion, not wholly remote from our own existing problem, is the fact that when the cabinet laid its plan before the Deputies, it was objected that the profits of conversion (about $13,500,000 per annum) would be used to "fill up a hole" in the budget of Government expenditure, and the socialists therefore insisted that these profits should be reserved to abolish a part of the land tax. The Chamber was clearly in favor of this amendment, but it was beaten on the ministry's threat of resignation.

It would be interesting to know what influences were set to work to induce the Kentucky Legislature to pass resolutions instructing their Senators to vote against the confirmation of Wheeler H. Peckham as judge of the Supreme Court, on the ground that he is not a Democrat, or, to quote the language of the resolution, "who cannot establish his devotion to the organization as well as to the cardinal principles of the Democratic party." This was a most unusual step, and from every point of view was a piece of gross impertinence. In the first place, the Legislature of a State has no means of knowing whether such instructions are obeyed or not. Every Senator has taken an oath that he will not divulge what passes in executive session. Consequently, the Legislature can never learn what the effect of its meddlesomeness has been. It can never obtain any official information, and if it ever obtains any privately, such information must come from somebody base enough to violate his oath. It would be interesting to know, furthermore, through what channel the members of this Legislature learned that Mr. Peckham is not a Democrat, and also how they came to conceive that all appointments to the bench should be of the same party as the President. Mr. Harrison appointed one Democrat to the Supreme bench and two Democrats to the Circuit Court of Appeals. What would these Kentuckians have thought if, when Mr. Harrison sent in the name of Howell E. Jackson to succeed Justice Lamar, the Legislature of Ohio had passed resolutions instructing their Senators to vote against his confirmation, because he was not a Republican? So small a transaction on the part of a Northern Legislature is unimaginable—or on the part of a Southern Legislature, we should think, unless it were under the prompting of David B. Hill. We think we know the kind of judge that would suit all politicians of this class. His name is Isaac H. Maynard.

With its usual artless reasoning, the *Tribune* has set itself at work subtracting the present total of stock-market values from the total prior to the panic of 1893, and presents the difference as the measure of "cost of Democratic rule." It cannot be said that this method of striking the political balance-sheet is either novel or original; nevertheless, it will undoubtedly serve as a useful "clincher" to the arguments of those amateur politicians with whom nothing is so convincing as an imposing array of figures, however obtained. It is unfortunate that economists should scorn this simple method of settling the question, because its convenience and value, if once admitted as conclusive, would be inestimable. By similar processes, the cost of Republican rule prior to Mr. Cleveland's first term might readily be calculated by subtracting from market values before the panic of 1884 the values at the darkest hour of that distress, which came a month before Mr. Cleveland's nomination. The "cost" of Republican rule in the seventies could in like manner be tabulated by a comparison of values in July, 1873, with those of November, 1873. Judgment on Lord Salisbury's administration in Great Britain might as surely be passed by a subtraction of market values at the close of 1890 from those before the Baring panic's outbreak. We shall have to confess, however, that the process has its logical difficulties. The tremendous crash in Australian values early in 1893 must be reckoned in, it would seem, with the present "cost of Democratic rule"; which is a new extension of the creed that "the foreigner pays the tax."

One of the best remarks made by Dr. Parkhurst on Monday before the Senate committee which is investigating Tammany, was that "the legal adviser of the committee should be permitted also to hold himself free from the ordinary rules of evidence, and should be permitted to ask questions which will bring out the truth." Mr. Lexow, the chairman of the committee, objected to this, on the ground that "the rules of evidence were founded on reason and experience." This is true, but needs explanation. The English and American common-law rules of evidence are not rules of the human mind, but of our jury system. They have been slowly built up for the benefit of the class of men who form our juries, and the object is to prevent unlettered minds from being bewildered by masses of irrelevant or only slightly relevant testimony, and to keep the issue on trial clearly before them. They are, therefore, entirely unsuited to the kind of investigation the committee is called on to make. This investigation calls for the kind of evidence which the principal of a banking-house would use in ferreting out fraudulent practices among his employees, or the master of a house in getting at proof of any kind of misconduct among his servants; the kind, in short, which is in use in criminal trials all over the Continent, and particularly in the proceedings before a *juge d'instruction* in France. In all these proceedings everybody is encouraged or required to tell all he knows, and not merely as much as rules of evidence will permit, and it is left to the investigator to weigh it and sift it. There is no reason in the world why this system should not be used on the present occasion, as long as the witnesses are guaranteed against criminal prosecution for any of their admissions. If the rules of evidence are enforced, half the time of the committee will be taken up with arguments on questions of admissibility. The discretion of the committee may be safely trusted to deal with the matter satisfactorily.

Equally important is Dr. Parkhurst's remark that the witnesses will not come forward and tell the whole truth if the examination is public. We are not in favor of secret sessions as a rule, but unless some provision is made for occasional secrecy, we fear a great deal of valuable evidence will not be forthcoming. No guarantee against prosecution will secure all the testimony, because, as Dr. Parkhurst remarked, "it is not the law that the witnesses will fear, but the department." What they all shrink from is the petty persecution

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

which the police and their cronies among the police justices can bring to bear. Those who have taken any part in getting up anti-Tammany movements in this city know well what this persecution is. In the case of small dealers and tradespeople it can be made almost vexatious enough to drive a man out of the precinct.

When the Louisiana Lottery Company failed in its desperate effort to secure a new lease of life from the people of that State, it was supposed that the country would be for ever rid of this evil with the expiration of its charter on the 31st of December, 1893. When it was announced that a new charter had been secured by the company from the Government of Honduras, and that its base of operations would be transferred to Puerto Cortez, it was taken for granted that the United States had seen the last of it, and congratulations over our good fortune mingled with regrets for the curse thus thrust upon Central America. But it appears that the snake is only scotched, and that there is a great deal of life in it yet. The *Florida Citizen*, the new paper recently established at Jacksonville, has discovered the startling fact that the Honduras business was nothing but a blind, that the real headquarters of the concern have been transferred from New Orleans to Port Tampa City, and that agents of the company secretly "got in their work" on the Florida Legislature at the last session by securing certain changes in the State law regarding lotteries which may afford the swindlers a measure of protection.

The *Citizen* calls upon the people of Florida to resist this assault upon their good name and their prosperity. It points out that an enterprise involving such immense capital will not be content to risk its existence under the operation of doubtful and changing laws, and will seek to secure the certainty of immunity. It shows that, unless checked, its pernicious influence will be felt in every part of the State, and affect every political, moral, and social interest of the people. The whole country is, in fact, concerned in this matter. The Louisiana lottery, with its headquarters in New Orleans, was a curse to all of the other States as well as to Louisiana. Its influence will be as demoralizing and pernicious to the whole nation if its removal to Honduras is allowed to be only a blind for a reopening of operations in Port Tampa City. The public opinion of the country must be aroused in support of those Florida citizens who recognize the threatened harm to their State, and a new agitation must be started which shall not end until the lottery has really been driven out of the land.

Mr. W. D. Howells has an article in the last *North American* seeking to prove that we are all plutocrats *in posse* or *in esse*, a proposition concerning which there is much to be said. He praises the English, whom he calls "the inventors of laissez-faire," for various things, and among them for having "recognized the principle that the miners' wages must never go below a certain sum, no matter how low the price of coal may fall." Now the "English public," being a sensible business public, cannot have recognized this "principle" any more than the principle that every man ought to have $2,500 a year. If every miner got the same wages no matter what the price of coal, and the price of coal was so low that it did not pay the working expenses of the mine, of course somebody would have to supply the difference out of his own pocket. Who should he be? If the mine-owner or mine lessee, of course the wretched man's funds would soon be exhausted, and he would have to go to the workhouse. And what a life he would lead before the end came, seeing his capital wasting away, while forbidden by "public opinion" either to discharge the miners or to cut down their wages. We can recall nothing like his fate in history except that of the Roman "Curiales" under the late empire, the unhappy leading citizens who were held responsible for the taxes of their town whether they were able to collect them or not.

But English opinion is not so daft as to demand anything of this kind. What it has strongly called for is some means of conciliation, in case of disputes between the mine-owners and their men, which shall prevent such enormous waste as resulted from the late strike. That strike is supposed to have cost, in lost wages and in the increased price of coal to various industries, $30,000,000, a sum sufficient to have bought out the mines and handed them over to the miners. It is a great pity the miners cannot own them, for they would then get a valuable lesson in political economy, inasmuch as they would find out the connection between the market price of coal and their own wages. The "living wage" theory—that is, the theory that a man is entitled to a certain rate of wages, without regard to the market for his goods—is another expression of the miners' notion about their wages. But it is the stuff of which dreams are made.

The rumor about Mr. Gladstone's resignation in the *Pall Mall Gazette* shows, we fear, that Mr. Astor's young men are introducing American methods into the conduct of his journal. The repetition of the tale after it had been contradicted on Mr. Gladstone's authority, with the addition that it was done with "a full sense of responsibility," is worthy of our best "newspaper men." The responsibility of such a story amounts to nothing whatever. When it turns out to be untrue, people merely say that the *Gazette* has been lying, and the world and the *Gazette* go on as before. We had an illustration of the same sort of journalism here a couple of years ago, when "One Who Knows" printed a most ridiculous composition as Gladstone's home-rule bill in one of our morning papers. He was promptly contradicted and made fun of in London, but he persisted, and challenged the British cabinet to meet him in the journalistic arena and floor him or be floored by him, and he kept up his noise for several days after he had been disposed of. Mr. Gladstone's age of course makes him a good subject of canards, but, barring a sudden breakdown in his health, of which there is no sign, we may be sure nothing would make him resign without ample notice to his colleagues. The political importance of such a step would be very great, and the notion that he would spring it on the cabinet through the columns of the *Pall Mall Gazette* is something to which nobody outside the office of that paper will pay much attention. We are inclined to think that in any event he will not retire before another election, which is looked for next fall. Should the Liberals come back from that with a good majority, he might well sing his *Nunc dimittis*.

One more proof of the fact that the silver question in this country is in the sleep that knows no waking, is furnished by the utter lack of attention to the new silver commission of Germany. This has been appointed by Caprivi to placate the agrarians, whose votes in the Reichstag are indispensable to him, and is to go at the old problem again of seeing if nothing can be done for silver. Caprivi fairly told them that he did not see how anything could be done, but assured them of his best wishes, and gave them their commission. The principle on which he acted is correctly described by Dr. Ludwig Bamberger as follows:

> "Commissions are for difficult problems of legislation what winter trips to the South are for hopeless invalids: the patients are filled with fresh courage, and their worried physician gets a rest."

But Bamberger very severely and justly condemns the German chancellor for giving any further countenance, even indirectly, to the silver delusion. To allow a bargaining for votes to come into the consideration of a question that must be settled on purely financial grounds, is a demoralizing precedent to set. As Bamberger says, Caprivi might just as well give the agrarians a commission to see what could be done for quack medicines. Bamberger's remarks also obviously apply to commissions on "the labor problem."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE PASSAGE OF THE BILL.

MR. REED began his speech on Thursday by affirming that the Wilson bill had taken a shape agreeable to neither side of the House. The Republicans were not able to damn it, nor the Democrats to support it, as heartily as they would like. This, in his eyes, is a fatal defect. He believes in party measures which will make his opponents yell with rage and drive his adherents into a delirium of enthusiasm. That was the particular charm of the McKinley bill. Without referring to the way in which the political wisdom of the authors of that law was justified by the event, we may set over against the views of the ex-Speaker those of a statesman whom he himself quoted with approval, and the depth of whose political philosophy time and the consent of men have established beyond question. Says Burke:

> "In most questions of state there is a middle. There is something else than the mere alternative of absolute destruction or unreformed existence. This is, in my opinion, a rule of profound sense, and ought never to depart from the mind of an honest reformer. I cannot conceive how any man can have brought himself to that pitch of presumption, to consider his country as nothing but *carte blanche*, upon which he may scribble whatever he pleases. A man full of warm, speculative benevolence may wish his society otherwise constituted than he finds it; but a good patriot and a true politician always considers how he shall make the most of the existing materials of his country. A disposition to preserve and an ability to improve, taken together, would be my standard of a statesman. Everything else is vulgar in the conception, perilous in the execution."

We believe that the Wilson bill, as a whole, answers to this description of safe and constructive statesmanship. It has its blemishes in plenty, from the standpoint of a scientific system of taxation, and it has its dangerous experiment, the income tax. But, all in all, considering the terrific obstacles to any reform whatever, considering the swinish outcries of favored classes and the cynical readiness of many Democrats to throw all their pledges to the winds, considering, above all, the high courage required, in the face of the unexampled industrial depression, to go so steadily on with a work which ignorance and desperate partisanship were asserting was itself the cause of distress, it is as good a bill as any reasonable man had a right to expect. Tariff-reformers will take the bitter with the sweet. If the Democratic income tax of 1894 proves as unfair and fruitless in operation as we believe it will, its repeal will be accomplished as easily as was that of the Republican income tax of 1870. Other improvements can be made as needed. The bill faces in the right direction, and further advance can be made when the necessity and safety of it can be shown. It is, in short, just such a moderate and progressive bill as the Republican party would have enthusiastically endorsed in 1884 or 1890, had its blind leaders given it the opportunity.

That one of those leaders at least, ex-Speaker Reed, now sees his mistake, may fairly be inferred from his speech of Thursday. From McKinley's speech in 1890 to Reed's of 1894 is a terrible fall in protection orthodoxy. McKinley was the ignorant and solemn fanatic whose faith knows no wavering. Protection was something supernatural in his eyes. All foreigners were devils. Political economists were traitors. But Mr. Reed is too blasé and cynical for such crudities, even in his speech bidding for the Presidential nomination. Many things that slipped from him on Thursday give color to the common opinion that he really believes in protection as little as Garfield did, and simply makes a clever argument in its favor out of political stress of weather. He admitted that the foreigner does not pay the tax, which is rank heresy. He was conscious that there are two sides to the question, which is dangerous. He gave some of the credit of our industrial expansion to nature and Providence and the wit of man, which is little short of impious. He showed some reading of political economy, which is always perilous. No apparent soundness on the main article of the creed, that by taxing ourselves lavishly all around we shall get rich, can really make up for such lapses from the true McKinley faith.

The votes in the House and in the committee of the whole must have convinced even the Republicans that the bill will pass the Senate substantially as it is, and, moreover, that the new free list has come to stay. The one straw the Republicans wildly clutched at when the McKinley deluge came upon them was the fact that they had made raw sugar free. They truthfully said that the Democrats would never dare to put that tax on again. Sure enough, they dared not, but did dare to make refined sugar also free and to sponge out the bounty, and to put many other articles on the free list which the Republicans themselves dare not hereafter take off. Free wool and coal and iron will prove as popular as free sugar, and as hard to disturb. Sound in these great fundamentals of free raw materials and duties lowered all along the line, the Wilson bill is the beginning of a fiscal revolution which Republicans themselves will soon recognize as inevitable at this stage of our nation's development, and which they will eventually help to complete.

THE HAWAIIAN "FAILURE."

THE debates on the Hawaiian resolutions in the House have added little or nothing to the general understanding of the question. The Democrats have directed their assault at points which the Republicans, as a rule, refuse to defend, but the latter have always fallen back on the retort that, whatever may be said for or against Mr. Cleveland's Hawaiian policy, it has to be confessed to be a ridiculous "failure." This suggests the desirability of summing up what has been actually accomplished by the present administration since it took up the Hawaiian affair where the Harrison administration dropped it, and asking whether the total result amounts to failure or success, not in point of partisan advantage, but of national policy and dignity.

For one thing, the facts developed by Mr. Cleveland's investigations have left Messrs. Harrison and Stevens without party defenders. Neither in the Senate nor in the House does the Republican minority of the committee on foreign affairs propose by resolution to endorse either Stevens or Harrison or the treaty of annexation. Mr. Hitt of the House committee at one time introduced such a resolution, but afterwards saw fit to suppress it and substitute one severely condemning President Cleveland for what he never did. To the latter, it will, of course, be easy to rally the Republican vote, but it would not be to the former. This has excited comment among Republicans. Senator Dolph has expressed his surprise that the Senate committee should so soon run away from its patriotic endorsement of Harrison and annexation a year ago, and now have not a word to say in praise of one or the other. Congressman Van Voorhis plaintively reminded his party colleagues on Monday that they were turning a very cold shoulder on their own President, and truthfully said that Mr. Harrison had the facts before him when he sent the treaty to the Senate, so that to condemn the treaty and the manner of its negotiation was really to condemn the ex-President. But all this has been of no avail, and Gen. Harrison is left to bear the burden of a scandalous treaty, scandalously negotiated, with his party already refusing to help lift it with one of its fingers.

Another result of the Hawaiian agitation has been to put the stamp of insincerity on Republican professions of regard for the poor and ignorant colored men of the South. From the position which the Republican party has virtuously assumed in that matter since the war, it has shamefully retreated when it became a question of poor and ignorant colored majorities in Hawaii. The case was effectively put by Senator Palmer on Monday when "Bill" Chandler was trying to rouse the flagging zeal of the Republicans in behalf of "the 1,500,000 colored voters in the United States," the sanctity of whose rights as a majority he was maintaining it was necessary to protect by a stringent election law. Said Mr. Palmer:

> "We have been recently engaged in a discussion of the Hawaiian question. The total population of those Islands is about 90,000. The white American population is less than 2,000, and yet those 2,000 whites own more than 74 per cent. of the entire property

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the Islands, the natives owning but four-fifths of 1 per cent. of it. And the whites have overthrown the government and have proclaimed, or are about to proclaim, a constitution with property qualifications. I have heard one of the leaders of the Republican party in this chamber declare, a few days ago, that those men there who have overthrown the native government were to be compared with the Washingtons, Russells, Sidneys, and other devotees of freedom. This is the view of the party that now claims to be the champion and preserver of the rights of the colored race."

Many other practical results of great moment have been achieved by Mr. Cleveland's "failure." Annexation of Hawaii, or any other islands 2,000 miles from our coasts, has been killed. A majority of the Republican party in Congress could not be brought to vote for it to-day. Senator Sherman takes this safe occasion to say that such colonial acquisitions have no place in our national policy, though, with characteristic spoiling of his good positions, he thinks it might be well for the State of California to take the Islands. The vaunted "imperial policy" has been checked in its very beginnings, and it will not be heard of, aside from the professional frothings of the incurable Jingoes, for years to come. The effect on our diplomatic service, also, cannot but be excellent. It will be long before we shall again see such a vulgar conspirator as Stevens representing our Government in any country. We may have foreign ministers tempted to intrigue and meddle, as Stevens did, in the affairs of other nations, but the terrible fate that has overtaken him will stay their hands. If they do conspire, they will know enough not to announce their purpose in official letters or to give a "tip" in advance to the editor of the *Tribune*.

But, after all, it will be said, the President's plan of undoing the wrong committed in the name of our Government has failed. The provisional government of Hawaii is still in power, and the Queen remains deprived of the throne from which she was pushed by an illegal use of United States forces. But what was the plan that has failed? It was to express our national love of justice and regard for the weak and wronged. Has that failed? Did that depend upon the willingness or the refusal of the provisional government to give up their stolen goods? If anything has failed, it has been the simple purpose of the President to carry out a fundamental principle of Christianity. That, we suppose, is the reason why the religious papers exult so greatly over the "failure." But it is of the nature of a fine and just action that its merit and real success reside in the intention, not in the execution. A brutal and unjust action has no defence but outward success. The Chilian fiasco, for example, was really ridiculous, because an act of aggression, of assault by the strong upon the weak, came to lamentable failure at the very start. Only a bloody and "glorious" war could have excused that bit of international brutality. But international fairness, unselfishness, generosity, justify themselves, and are independent of the result. When the history of this Hawaiian affair comes to be written, after the partisan clamor has died out, it will be seen that Mr. Cleveland struck a fine note of patriotism and of justice. Those who maintain that this was a "failure," because the practical result he immediately aimed at was not brought about, must be prepared also to maintain that there is no moral argument but that of pike and gun, and that, because incarnate Justice came to death on the cross, it was the most stupendous "failure" in history.

A SUGGESTION FOR SOCIALISTS.

WE never read any of these lucubrations of our friends the socialists, or "nationalists," without wondering why they do not go to work at once in the formation of communities like the mediæval monasteries, in which they could carry out their own theories. The monasteries owed their foundation largely to that discontent among good men with the moral and industrial condition of the world, in the twelfth and thirteenth centuries, which the socialists and their sympathizers now feel about the condition of the world in the nineteenth century. Competition of the worst kind ruled the earth. The weak and the poor went to the wall. The rich were in possession of nearly all the good things of the world, and were all the time growing richer, the poor poorer. Vast tracts of land had been lying in wilderness ever since the irruptions of the barbarians in the fifth and sixth centuries. The founders of the great orders could bear this no longer. They said to the weak, helpless, and discontented: "Come and live with us. We will dig and delve, and pray, and have everything in common; a sure living for all under the reign of a common law and a pure religion." The poor and weak and helpless went with them, and the great monasteries grew up all over the Continent and England, and flourished until human nature got the better of them.

Now this same resource is open to the socialists. They can found as many communities as they please, in which no man shall be any richer than his neighbors and friends, in which work will be apportioned to capacity and wages to needs, in which the market price of goods shall be of no consequence, in which there shall be neither lawyers, nor pauperism, nor crime, nor prostitution, in which education and libraries shall be gratuitous, and religion shall be "abreast of the times." There are all over the East and West tens of thousands of acres of lands which can be had for a song, and which under careful socialist cultivation could be made to blossom like the rose, and in which streams and coal to provide power for manufactures abound. The great advantages of such communities would be that the members would be of one mind, and full of faith in the experiment. The communities might be of any size, too, without any difficulty of management. None of them would be anything like as large as the State of New York, which the socialists say they could administer without any serious trouble, on communistic principles. In trying to convert the state into a socialist community they are trying to include in their experiment a very large body of stiff-necked and hostile persons, who would have to be forced in by law, and would do their best to make the enterprise a failure. Whenever they try to get hold of all "the instruments of production" for "the state," they are sure to encounter very great moral opposition, even if they do not have to fight for them.

In the socialistic community, on the other hand, the governing body would possess and manage them with the hearty consent of all. By setting up a little state within the state they could have everything their own way. Constant employment would be insured to all workers. There would be short hours, abundant leisure, no panics, and plenty of paper money issued by the community itself for private circulation. They might even have, if so minded, a progressive income tax. Their only connection with the wicked ones outside would be the payment of the taxes on their real estate, and we have no doubt this would gladly be made very light by the Legislature.

If it be said that they do not all wish to go to the country to carry out these experiments, that socialists, like other people, enjoy town life, and want to go to the opera and the theatre and to lectures on ethical culture, we answer that the experiment is equally possible in town. It would be very easy to acquire a large building, or a whole block, in which the new and regenerated society could be started, and in which the services of the best actors and singers could be secured, if the inmates did not choose to go to hear them in the theatres frequented by the monopolists and capitalists. In these establishments every kind of manufacture could be carried on, and every kind of trade practised. If it be asked where the markets for the goods would be found, we answer, within the community itself. There would never be any hard times or slack demand, because the demand would be regulated by the government. The paper money would prevent any currency panics like that of last summer, and nobody would be permitted to retrench. The matter of transportation in the cars and omnibuses would be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

hardest to arrange, but this after all is "a mere detail." With a real desire for accommodation, a way out of the difficulty would certainly be found.

Seriously, it is in this direction that all the efforts of socialistic reformers should tend. To win society as at present constituted over to socialism must at best be the work of ages. Socialism on a small scale, which would at once exhibit to the world the virtues of the system, can be had at any time. The faithful have only to come together, pool their money, subdue their passions, and fan their faith, and the thing is done. There must be at best enormous waste of power in trying to convert the unbelievers, in persuading the rich to give up their riches, the fastidious to love promiscuity, the capitalists to surrender their capital, and the men of talent to put their talent in their pockets and live solely for the public. In a community of one way of thinking all this might be saved. Moreover, the believers themselves would in this way be able to find out the weaknesses of their system, if there are any. The "ethical man," for instance, of whose superiority to the "economical man" we have of late been hearing so much, could in such an establishment be placed under observation. At present little or nothing is known about him except what is told us in the socialist writings and lectures. To see him actually working at his trade would, therefore, be a very great advantage. Would he really resist the temptation to take more than his share at the mess? Would he keep the best cuts for himself when carving? Would he work cheerfully all day long beside patent shirks and bummers? Would he enjoy the society of the Crokers and Martins in the winter evenings? Would he carry all his tools with him when he went plumbing and never send the helper for them back to the shop? Would he enjoy making pig iron for the public? Would he cheerfully do his own washing? Would he listen patiently to the public lectures on the folly of growing rich? These are all important questions, and could hardly be answered without actual experiment.

JEFFERSON'S NOTES ON VIRGINIA.—II.

BROOKLYN, January 24, 1894.

AFTER the revision of 1787, which otherwise differs little from the text of 1784, no further revision was printed during Jefferson's lifetime. But in 1797 the truthfulness of his narrative of the death of Logan was questioned by Luther Martin, and Jefferson printed a pamphlet appendix defending his account of that affair. After a careful study of the controversy, it becomes evident that Jefferson's statement, in implicating Cresap, was unfounded in fact, and, had Jefferson confessed his error, he would have acquitted himself of any responsibility, for, as George Rogers Clarke wrote, he merely repeated what was popular rumor of the day "on a subject which I know he was not the Author of." But in subsequent editions the original version is unchanged, and, by Jefferson's suppression of proof against his view, he became truly answerable for the statement. How far this deception was induced by the personal and political antipathy between himself and Martin cannot be decided, but the whole matter was used as political ammunition by both parties, and presumably produced the usual verity that political controversy is famous for.

Yet if Jefferson would not acknowledge his error, it was later made to appear that he did, for his editor, H. A. Washington, in the Congressional edition of his writings, took the liberty of changing the text to please his own view. How far he differed from Jefferson the following extracts will show:

JEFFERSON'S TEXT.	EDITOR'S VERSION.
In the spring of the year 1774, a robbery and murder were committed on an inhabitant of the frontier of Virginia, by two Indians of the Shawanee tribe. The neighboring whites, according to their custom, undertook to punish this outrage in a summary way. Col. Cresap, a man infamous for the many murders he had committed on those much-injured people, collected a party and proceeded down the Kanhaway in quest of vengeance. Unfortunately a canoe of women and children, with one man only, was seen coming from the opposite shore, unarmed, and unsuspecting a hostile attack from the whites. Cresap and his party concealed themselves on the bank of the river, and the moment the canoe reached the shore singled out their objects, and, at one fire, killed every person in it. This happened to be the family of Logan, who had long been distinguished as a friend of the whites.	In the spring of the year 1774, a robbery was committed by some Indians on certain land adventurers on the river Ohio. The whites in that quarter, according to their custom, undertook to punish this outrage in a summary way. Captain Michael Cresap, and a certain Daniel Greathouse, leading on these parties, surprised, at different times, travelling and hunting parties of the Indians, having their women and children with them, and murdered many. Among these were unfortunately the family of Logan, a chief celebrated in peace and war, and long distinguished as the friend of the whites.

Nor is this the only blame to be attached to Washington's text. It is a tissue of typographical errors so serious as to entirely discredit it, as when it prints "recognition" for resignation, "conformable" for conformed, "it should not be deemed homicide" for it should be deemed homicide, "our rulers can have no authority" for our rulers can have authority.

Another text is that printed in the edition of 1853, taken from Jefferson's copy of the edition of 1787, and embodying his MS. corrections and additions. This is naturally an important one, though but little known. Yet even this copy did not contain all the changes of opinion he had undergone. Thus, the original chapter (xix.) on manufactures, commerce, and trade, for which Jefferson has been so severely blamed because of his expressed dislike for them, is unchanged, yet not so was the author's opinion, for, as early as January 4, 1805, he had written to Lithgow:

"I should . . . qualify several expressions in the nineteenth chapter, which have been construed differently from what they were intended. I had under my eye, when writing, the manufactures of the great cities in the old countries, at the present time, with whom the want of food and clothing necessary to sustain life, had begotten a depravity of morals, a dependance and corruption, which renders them an undesirable accession to a country whose morals are sound. My expressions look forward to the time when our own great cities would get into the same state. But they have been quoted as if meant for the present time here. As yet our manufactures are as much at their ease, as independent and moral as our agricultural habits, and they will continue so as long as there are vacant lands for them to resort to; because whenever it shall be attempted by the other classes to reduce them to the minimum of subsistence, they will quit their trades and go laboring the earth. A first question is, whether it is desirable for us to receive at present the dissolute and demoralized handicraftsmen of the old cities of Europe? A second and more difficult one is, when even good handicraftsmen arrive here, is it better for them to set up their trade, or go to the culture of the earth? Whether their labor in their trade is worth more than their labor on the soil, increased by the creative energies of the earth? Had I time to revise that chapter, this question should be discussed, and other views of the subject taken, which are presented by the wonderful changes which have taken place here since 1781, when the Notes on Virginia were written. Perhaps when I retire I may amuse myself with a serious review of this work; at present it is out of the question."

One of the controversies that the 'Notes' involved Jefferson in was his charge that in 1781 it was proposed that the Virginia Assembly should name a dictator. There can be little doubt that this statement was made with the intent of injuring Patrick Henry, who had been prominent in the attempt to impeach Jefferson for incapacity and cowardice in that year, and who had also furthered this project of a dictator. Indeed, in 1798–9, the Jefferson partisans used this in the attempt to crush Henry when he attacked the Virginia Resolutions, and the charge was openly made that Henry had intended to be dictator himself. This led to a denial, from the Henry adherents, that such a suggestion had ever been made, which naturally involved the statement made in the 'Notes.' Jefferson, therefore, sought material with which to bolster his own assertion, and among others obtained a letter from Archibald Stuart, a member of the Legislature in 1781, which has never yet been printed, though a most important historical document. It was as follows:

STAUNTON, Sept. 8, 1818.

DEAR SIR,—I presume you have seen Mr. Wirt's Sketches of the Life of Patrick Henry; and that he denies Mr. H. favored the project of Establishing a Dictator during the revolutionary War. Even doubts respecting events of such recent date tend greatly to impair the credit of History. There are many now living who witnessed the part Mr. Henry took on that subject. After the Assembly was dispersed at Charlottesville in the year 1781 it met in Staunton where Mr. George Nicholas a member of that body, proposed that a Dictator be established in this Commonwealth who should have the power of disposing of the lives and fortunes of the Citizens thereof without being subject to account. In support of this resolution he observed that the Country was overrun by the Enemy and that the Operation of the Govt. was nearly suspended:—That although the powers proposed to be confered were very great the character he proposed to fill the office would remove all apprehensions arising from the abuse of them—That this character was Genl. Washington—That he was our fellow citizen, that we had a right to command his services and that he had no doubt but that on such an Occasion he would obey the call of his country. In the course of his speech he referred to the practice of the Romans on similar occasions. After Mr. Nicholas sat down Mr. Henry addressed the Chair; he observed it was immaterial to him whether the Officer proposed was called a Dictator or a Governor with enlarged powers or by any other name yet surely an officer armed with such powers was necessary to restrain the unbridled fury of a licentious enemy and concluded by seconding the Motion.

"On the other hand it was contended by Mann Page from Spottsylvania and several other Members;—That our affairs were not desperate, That the pressure we felt was but temporary, That the Govt was still efficient,—That the spirit of the people was unbroken, That it was unbecoming in their representatives to damp their ardor by an Act of despair—That they had equal confidence with the mover of the resolution in the Integrity of Genl. Washington, but that he nor no other man ought to be armed with such unlimited powers. That they well know he would not accept the office—That if he was willing to ac-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cept it, he was better at the head of the Army than in the exercise of powers which would render him odious to the people—After a lengthy discussion the proposition was negatived.

"I was present at this discussion and could easily discover that the proposition was not relished by the people. Their feelings were of a different character; had the enemy advanced they would have risen in mass to repel them.

"I communicated these facts to you shortly after they took place.

"I am yours most sincerely
"ARCH: STUART."

PAUL LEICESTER FORD.

EARLY ITALIAN ART AT THE NEW GALLERY.

LONDON, January 6, 1894.

WHEN the managers of the New Gallery undertook to give an annual winter exhibition, they could scarce have realized the difficulties in their way. The Royal Academy long since made good its right to show, every winter, a general collection of old masters; while, from the start, the policy of the New Gallery seems to have been to ignore all contemporary work, save that of a very limited group of English artists. Its January exhibition, then, would be without reason for existence unless it illustrated a special subject or period, unless it represented a prominent man or a particular artistic interest. The resources of the Houses of Tudor, Stuart, and Guelph were speedily exhausted. Mr. Burne-Jones was made the excuse for last year's show, in many ways the most important and timely of the series. This winter the managers have fallen back upon Early Italian Art, certainly not a very novel subject.

Novelty, however, is of small consequence where art is concerned. Both the specialist to whom the tilt of a halo or the length of a finger is of paramount interest, and the student who enjoys a beautiful picture no matter to what artist it is ascribed, can always take delight in much of the work by the early Italians. Moreover, the collection appeals to sculptor and silversmith, to the book-lover and embroiderer as well, since it includes not only paintings, but examples of almost all the arts practised to such good purpose in the Italy of the Middle Ages and the Renaissance. Indeed, the exhibition is, if anything, too wide in scope: it is virtually a small museum, an annex to the National Gallery on the one side, to the South Kensington and British museums on the other, and in nearly every case artists and their work are more fully or more satisfactorily represented in the permanent collections. In the show just opened are few masterpieces of supreme note. But though the nation's treasures attract only the eager tourist and the genuine student, all London flocks to the New Gallery; so true is it, as Mr. Stevenson has said in a very different connection, that, as "long as a thing is an exhibition and you pay to see it, it is nearly certain to amuse."

The pictures, which, necessarily, are the most conspicuous of all the exhibits, represent a long period in Italian art: from 1300 to 1550—from Giotto to Correggio. There are few masters, however, who do not make a worthier showing at the National Gallery, interesting as, here and there, may prove a single example—Botticelli's portrait of Esmeralda Bandinelli, the model for the chief figure in his "Spring," which once belonged to Rossetti, to mention one noteworthy instance. The Primitives, who here occupy two of the large rooms, can never be brought together in numbers without forcing the honest critic to admit their limitations, which their followers to-day would extol as virtues. Besides, as a rule, their pictures were always painted with a definite object. They were meant to fill and ornament a certain space. From altarpiece to altarpiece one turns, wearied by the monotony of gold backgrounds, shining halos, traditional groups and poses; though each, seen in its proper place above the altar and tabernacle, with rows of tall candles flaming in front, might be altogether delightful—a masterpiece, perhaps, which one would travel miles to see. It is the same with pictures designed for household decoration. It was a capital idea to show two beautiful old gilded *cassoni*, with high back, or reredos, just as they stood in palace hall or chamber, since for the ornamentation of luxurious chests just like them were painted so many of the long narrow panels now hanging on the walls. And it is curious to find how the composition, which in ordinary frame seems tedious and bewildering, in its proper place, let in the front or back of a *cassone*, is at once recognized to be altogether right. To look at old work in modern exhibitions is really to misjudge it. It was never intended to stand the test of such surroundings. But now and then one chances upon a painting whose loveliness asserts itself despite every drawback. The catalogue may send one in search of the Giottos and Crivellis, the Lionardos and Raphaels, but the pictures at the New Gallery which charm at the most casual glance, and lose nothing by closer study, are such exquisite litttle impressions of color as Taddeo Gaddi has given in a "Death of the Virgin" and an "Adoration of the Magi," and Masaccio in an "Incident in the Life of St. John Gualbert" and a "Flying Angel"; such fine designs as an unknown artist has produced in a row of "Angels Chanting," or Botticelli (according to the catalogue) in the "Nastagio degli Onesti," a story from the Decameron, by no means typical of his methods, but one of those old combinations of architecture, landscape, and tall slim youths which always prove so eminently decorative. What matter if, in the course of ages, the names of the artists to whom these are attributed have become confused, when the paintings themselves remain to delight? But the strongest work really is in the portraits, which allowed the painters greater freedom than Scriptural and mythological subjects, so long the stock-in-trade of the studios. There is character enough in a strange portrait of a lady with severe white profile and rich brocaded gown, by Pietro della Francesca, or in another, by Beltraffio, of a stately middle-aged woman in rich attire; in both are faces that haunt one afterward. There are some half-dozen more, none of world-wide fame, which are stamped with an individuality and a keenness of observation sought for in vain in the majority of Madonnas and saints.

The number of drawings might, with profit to the student, be far greater. The old men let themselves go in their sketches with a vivacity and vigor too often sacrificed in their finished work, done no less to please their patrons than themselves. The best are contributed from the royal collections, which would be of small use but for these loan exhibitions. Not one but is worthy of special study. Fra Angelico and Botticelli, Signorelli, and Perugino, Lionardo, Raphael and Michelangelo, all are represented; but I think none exceeds in interest the many examples of Lionardo, showing as they do the contrast between his methods when putting in roughly, in chalk, a head or a figure, and when making, in pen and ink and red crayon, more elaborate memoranda of minute details in flowers and foliage. Nor have I ever seen, even in the Sistine Chapel, a composition by Michelangelo more vigorous than a drawing in crayon of men shooting at a mark: the expression of action given in these few inches of paper is tremendous, and the arrangement of muscular outstretched arms wonderfully decorative in its dramatic treatment. The drawing belongs to the Queen.

The section devoted to illuminated manuscripts and printed books reveals the wealth of many of the private libraries in England. There are manuscripts of the twelfth, thirteenth, fourteenth, and fifteenth centuries, the most gorgeous coming from the old Benedictine Abbey of Monte Cassino. And the books begin, in point of age, with some of the publications of Sweynheym and Pannartz while they still ran their printing-press at Subiaco. There are exquisite examples of the Aldine press, among them several very rare editions, notably in Aldus's series of the classics, several of these reminding one that his Greek type was not a whit less beautiful than his Roman. An unusual opportunity is presented to the student of illustrated books, for examples of all the old processes used in illustration have been given a place. The very early folios show illuminated border and initial letters borrowed from the manuscripts, few lovelier than the Bible printed in Rome by Sweynheym and Pannartz. Then there are the very primitive wood-blocks, some reproducing the drawing in bare outline, others, of a later day, venturing upon greater detail, as can be seen in some curious illustrations for a poem by Frederico Fezzi, printed at Florence, and now lent to the exhibition by Mr. Burne-Jones, he evidently being in close sympathy with the artist, whoever the latter may have been. Fortunately several metal engravings used as book illustrations also appear, providing proof unmistakable of the greater freedom and refinement possible for the artist who drew on metal than for the draughtsman who made his drawing on the wood-block and the wood-cutter who tried to follow his lines. Woodcuts printed in color attract now that M. Lepère and other French engravers are making their striking experiments in color-printing. Altogether there is no section of the show more delightful and interesting. Passed by with indifference by the general public, there is still a saving remnant upon whom its attractions are not wholly lost; a remnant presumably growing larger, if one can judge by the unexpected success of the two series of "books about books" published by Messrs. Kegan Paul and Messrs. Bell & Sons.

To attempt to enumerate all the other exhibits would be to make a catalogue. Perhaps most important are the lovely little bronzes, many of them attributed to Donatello and his school. There is a good display also of the old portrait medals, from which Ringel has borrowed inspiration for his medallions, which, in their turn, have influenced so many contemporary sculptors. Small justice is done to Italian embroidery and majolica. Of marbles and terracottas, which were the great glory of the period in question, there are all too few. Jewels, however, are shown in great number, many of them fantastic enough, and the large proportion having but recently found their way to England from the Spitzer collection. Englishmen may reveal incredibly bad taste in the purchase of modern pictures, but the annual loan exhibitions prove the supply of good old work in England to be almost inexhaustible.

N. N.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SABATIER'S ST. FRANCIS OF ASSISI.

PARIS, January 18, 1894.

THE 'Life of Saint Francis of Assisi,' by M. Paul Sabatier, has had five editions already in a short period. In our frivolous time, it is not easy at first to understand the success of a work of hagiography; but M. Sabatier's hagiography is not of the ordinary kind. He is not a Catholic priest, he is a Protestant, and he has applied to the study of Saint Francis the severe method of modern history. He has judged the thirteenth century through our modern ideas, he has perhaps not rid himself enough of these modern ideas. There is some exaggeration in his generalizations, as in these, for instance :

"The great movement of ideas in the thirteenth century is before all a religious movement, which presents a double character: it is popular and it is laic. It proceeds from the entrails of the people, and, with much uncertainty, it aims at nothing less than wresting sacred things from the hands of the clergy. The conservatives of our time who turn towards the thirteenth century as towards the golden age of authoritative faith, make a singular mistake. If it is *par excellence* the century of saints, it is also the century of heretics."

There is some exaggeration also in the affirmation that the mendicant orders formed a sort of Internationalism, stronger than the modern socialist Internationalism. Again, M. Sabatier describes the Gothic cathedrals as the expression and the triumph of communal institutions; he calls them "the lay churches of the thirteenth century, built by the people and for the people, the true communal houses of our old cities—museums, granaries, chambers of commerce, palaces of justice, depots of archives, even 'bourses de travail.'" This expression, "bourse de *travail*," which is eminently modern, shows that M. Sabatier was not living altogether in the thirteenth century when he wrote his history; fortunately, the historical method, the use of the original documents, has constantly brought him back to the thirteenth century, and has not allowed his imagination or his passion to wander too far from it.

M. Sabatier is right when he says that the saints of the thirteenth century played the part of the old prophets of Israel. They were apostles, like Saint Paul, not in virtue and in consequence of a canonical consecration, but as following the impulse of the spirit. Saint Francis of Assisi was preëminently a saint of this sort; he owed nothing to the Church, and always refused to be ordained a priest. Before entering upon his biography M. Sabatier has a long critical study of the documents which he has used. These are, first, the works of the saint himself, which give, to be sure, very few facts concerning his life, but which give us his ideas exactly. The opuscules of Francis, which are a sort of encyclicals to the Brothers, were not published till 1623 at Antwerp by Wadding. Then come the biographies; the first in date and in importance is that written by Thomas of Celano. There is also a certain number of diplomatic documents, Donations, papal bulls; and finally the numerous chronicles of the order. To the biography of Thomas of Celano we must add also the 'Legend of the Three Companions,' the Brothers who lived on terms of intimacy with Francis, though this legend is only a fragment of the original, which had already been mutilated.

If history has a natural tendency to transform itself into legends even in the case of kings and emperors, how much more must this tendency be marked when the hero is a man like Francis, who deals only with the moral forces of the world. Francis was born at Assisi about 1182. His father, Pietro Bernardone, sold silks and cloths and was a rich man; he travelled much and brought his wares to the great fairs of Italy and France. Francis led a very profligate life in his youth. Thomas of Celano and the three Companions speak discreetly of this part of the life of the saint, but we are led to understand that he acquired a sort of celebrity by his excesses, his prodigalities; he was vain, and tried to surpass all the young men of his age in their vices as well as in their bravery. In a battle fought by Assisi against Perugia he was made prisoner and remained a whole year in captivity. He was twenty-two years old when he returned to his native town, and he recommenced his life of pleasure, spending all his time in debauchery. He finally became ill, and this illness was probably the first step towards his reformation. When his health returned, he left Assisi in order to join at Spoleto a knight who was going to make war in the south of Italy. The evening of his departure, he had a vision which decided him to return to Assisi, notwithstanding the remarks of his companions. He now began to change his mode of life, and wandered constantly in the country round Assisi; he entered into a grotto, where he remained alone for hours weeping, full of horror at the disorders of his youth. One day he invited his friends to a repast, which lasted till the middle of the night. His guests were struck by his melancholy; one of them said: "Don't you see? He is thinking of taking a wife." "Yes," said Francis, with a strange smile, "I am thinking of taking a wife more handsome, more rich, more pure than you can imagine."

No purely ecclesiastical influence had worked on Francis; he was moved simply by remorse as well as by the spectacle of the terrible misery which continual civil wars had inflicted on his country. He was influenced also by the great and mysterious charm of nature, a charm which can nowhere be better felt than in those Umbrian landscapes which have inspired so many great painters. He made a journey to Rome, but Rome did little for him; he was shocked in the basilica of Saint Peter to see how small were the offerings of the pilgrims. He threw all the money he had at the feet of the Prince of the Apostles, exchanged clothes with a beggar, and for a whole day made himself a beggar. His ideal was now formed: it was the total abandonment of all the pleasures and goods of this world. On his return to Assisi, in order to test himself, he became a visitor to the unfortunate lepers, who were living apart. His victory over the flesh was complete.

He could live no longer in his father's house. Bernardone did not understand his transformation, and disapproved of his new style of prodigality, as Francis gave all he had to mendicants. Francis spent most of his time in the little chapel of Saint Damian, near Assisi, on the top of a small hill, amidst pines and cypresses. He had spiritual visions, perhaps hallucinations; he was in the habit of gazing for hours on the crucifix in the chapel. He decided to leave his father's roof, and first set out on horseback for Foligno. There he sold his horse and returned to the chapel of Saint Damian. He hid himself for many days, as his father was looking for him, and came with some neighbors to bring him back home by force. After a while he reappeared at Assisi, in rags, and the children ran after him, screaming, "Crazy man! crazy man!" Bernardone shut him up, and dragged him before an ecclesiastical tribunal. Francis appeared before the bishop; he retired for a moment to another room, and reappeared completely naked, holding his clothes in his arms, with a little money, which he still had. "Hear me all," said he. "I have thus far called Bernardone my father, but now I will serve God. I therefore give back to him this money for which he has tormented me so much, as well as my clothes, which I have received from him, for from this moment I will say only, 'My Father, who art in heaven.'" The bishop had to give Francis a mantle to cover him when he retired. This extraordinary scene, the seriousness, the ardor of Francis, his conversion, could not but produce a great effect in a little place like Assisi.

Francis was now free; he made it his object to restore the chapel of Saint Damian, which was falling into ruin, and afterwards another, the Portiuncula; he became a beggar for God. It is necessary to dwell on this first period of the Franciscan movement; it is the period of inspiration, of enthusiasm, when Francis said to his first disciples what the crucifix in the little chapel of Saint Damian had said to him: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves." On the little altar of the Portiuncula Francis had abandoned his own self; he had made himself a knight of a new chivalry—the chivalry which was to combat the monster egotism, the chivalry of sacrifice and of universal love, the chivalry of Christ.

After the first years of apostolate, when Francis contented himself with spreading the gospel of charity, and surrounded himself with a few disciples, carried away by his enthusiasm, there came another period of organization. Francis had to deal with the powers of the Church. The first Brothers had no "Rules," but they increased so rapidly in number that it became necessary to establish some regulations. The Bishop of Assisi interfered first; all the clergy were instinctively hostile to the new lay preachers. Francis never thought for a moment of entering into conflict with the Church, he never dreamt of a heresy; he went to Rome after he had established his "Rules," and submitted them to the Pope, Innocent III. These first "Rules" were simplicity itself; they were chiefly constructed out of certain passages of the Gospel. Francis took eleven of his disciples with him to Rome, thinking, perhaps, of the twelve apostles. Giotto, who covered with immortal frescoes the walls of the church of Assisi, chose as one of his subjects the presentation of Francis. The Pope is on his throne and looks with distrust and severity on the pilgrim. Francis was examined and cross-examined; it was difficult, however, not to approve "Rules" which were mere quotations from the Bible. The Pope approved the "Rules," and, after having tried in vain to persuade the new Brothers to enter into an existing order, he allowed them to remain independent, on condition that they should choose a Superior, to whom the ecclesiastical authority would always address itself. Francis was naturally chosen, and thus the new Brotherhood was founded. The lay creation of the first period became an ecclesiastical institution, and, in a certain sense, it can be said that the Franciscan movement was almost immediately transformed.

M. Sabatier gives with many interesting details the story of the life of Francis after his return to Assisi, of the development of the new

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

order, of the missions of Francis. He always liked to return to the small chapels where he had had his first visions and had felt his own transformation. One of the finest pictures of the modern school is that of Saint Francis carried by the Brethren before Assisi, when he was at the point of death. "He had expressed," says M. Sabatier, "the desire to die near the humble chapel of the Portiuncula, where he had heard the voice of God which consecrated him as an apostle. His companions, with their precious burden, took the path through the plain among the olive trees. From time to time the sick man, who could no longer distinguish anything, asked where he was. When they were half way, in front of the hospital of the Crucigeri, where he had taken care of the lepers, at a point where it is possible to see at a glance all the houses of the city, he asked to be placed sitting towards Assisi, and, lifting his hand, he blessed his native country."

Correspondence.

THE SUPERINTENDENT OF INDIAN SCHOOLS.

To the Editor of The Nation:

Sir: The retention of William T. Harris as Commissioner of Education has been noted with pleasure by the teachers of the country. This will undoubtedly, as it should, have the effect of removing the incumbency of this important position permanently from the influence of partisan considerations. Another appointment has recently been announced which deserves more than a passing notice. This will also receive the general approval of teachers, as well as of all who take a lively interest in educational progress. My reference is to the selection of William N. Hailmann, recently superintendent of the Laporte (Indiana) schools, as superintendent of the Indian schools. I believe the appointment to be an admirable one. Dr. Hailmann is well known as one of the most progressive and philosophical of the professional superintendents of the country. If the Indian schools could be entirely removed from partisan considerations, and directed for a series of years by such a man as Dr. Hailmann, the result would be immensely beneficial to the "wards of the nation." Let us hope that such may be the case. President Cleveland having shown his disregard of partisanship in educational interests by retaining Dr. Harris, is it too much to hope that subsequent administrations, whatever their party affiliations, will apply the same principle to the Indian schools?

W. P. Beckwith,
Superintendent of Schools.

Adams, Mass., January 29, 1894.

THE UNIVERSITY OF ILLINOIS.

To the Editor of The Nation:

Sir: Several times recently (once in the *Nation*) comparisons have been made between the Eastern (privately endowed) universities and those of the West which rest upon legislative appropriations. In none of these instances has the University of Illinois been mentioned. The following statistics will doubtless show that the omission is hardly just. The attendance in 1888 was 327; in 1893 it was 728, 40 per cent. of which increase has occurred within the past two years. The total income from the founding of the university in 1867 to 1890 was $449,000. The last two Legislatures have appropriated $430,000. Within five years the faculty list has increased from 29 to 61. As the university has no professional schools connected with it, this advance is satisfactory. Within the past two years, also, the courses of study have been rearranged so as to make, it is believed, the best possible solution of the question of requirements and elections. Students have options from the start, but they are kept within judicious limits both as to kind and as to the time during which such options must be pursued. The work of the university is carried on in five large buildings and several smaller ones. Last year a natural-history building was dedicated, the cost of which was $70,000, and an engineering hall is now being constructed at a cost of $160,000.

Under the circumstances it would appear that any mention of the larger and progressive Western State universities ought not to omit that of the State of Illinois.

Charles M. Moss.

Champaign, Ill.

THE TARIFF ON BOOKS.

To the Editor of The Nation:

Sir: A recent article in the *Nation* prompts me to send you the enclosed cutting, showing how the foreigner pays the tariff. In the present consideration of tariff reform little is said about the duty on English books, although I have never seen a good reason for its existence. You will observe that the American edition of Ewald's 'Diseases of the Stomach,' price $5, is sold by subscription only—that is, without discount. As nothing is said about the price of the English edition (16s.) being "net," it is quite probable it is sold with the usual English discount of 25 per cent.—I am, sir, yours truly,

George Dock.

Ann Arbor, Mich., February 3, 1894.

THE CROWN'S VETO.

To the Editor of The Nation:

Sir: In your review of Prof. Woodrow Wilson's book 'An Old Master' (*Nation* No. 1488) the following statement occurs:

"Prof. Wilson knows, though many of his readers do not know, *that the veto of the Crown has been obsolete for more than two centuries*, and that there is no power that can revise or disapprove an act of Parliament."

The statement in italics is an error, if the authorities are to be believed.

"The prerogative of the crown to withhold the royal assent has not been exercised since the 11th of March, 1707, when Queen Anne refused her assent to 'a bill for settling the militia of that part of Great Britain called Scotland.'" (See Bacon's Abridgement [Bouvier's ed.], vol. ii., p. 672.)

The error is a small one; but, inasmuch as a book review would seem to be one of those "subjects that demand a cautious pen," it may not be amiss to call attention to it.

Respectfully, A. R. Strother.

Kansas City, Mo., January 10, 1894.

[Blackstone, Story, Kent, and Paschal say that the royal prerogative was last exercised by William III. in 1692, though there is a note in late editions of Story which agrees with the citation of our correspondent. If it was, indeed, exercised by Queen Anne in 1707 (and we have no reason to question the statement), it is remarkable that such a fact should have eluded the attention of so many painstaking authors and their many annotators.—Ed. Nation.]

DESCENDANTS OF CROMWELL.

To the Editor of The Nation:

Sir: I hardly understand the letter on this topic printed in your issue of February 1. Cromwell has many descendants living. About a year ago Mr. James Waylen printed 'The House of Cromwell,' etc., and gave the names of many families descended in the female line from the Great Protector. I should say that the number is to be measured by hundreds. For example: Elizabeth, daughter of the last male Cromwell, married in 1801 Thomas A. Russell and had nine children, six of whom had issue. Anne Cromwell, daughter of Thomas, married in 1753 John Field, a prolific stock. Frances, fourth daughter of the Protector, married secondly Sir John Russell, Bart., and was the "ancestress of numerous and widespreading groups of Cromwellian descendants."

Mr. Waylen's book is ill-arranged, and I do not find the Gardiners noticed therein; but there is no improbability in the alleged descent of Prof. S. R. Gardiner. W. H. W.

Boston, February 3, 1894.

THE ANTI-FOREIGN SPIRIT IN JAPAN.

To the Editor of The Nation:

Sir: When, about five years ago, the anti-foreign spirit in Japan was becoming intense, thoughtful foreigners who had studied carefully the condition of affairs, looked upon that sentiment as only a natural reaction from the wholesale adoption of foreign civilization, the swallowing of undigested material, which followed the "opening" of Japan. They were also confident that a re-reaction would soon come, which would lead to a policy of selection, adaptation, and assimilation, and would bring about a more moderate rate of progress along the lines of Occidental civilization.

But even yet this anti-foreign spirit, instead of subsiding, has apparently grown stronger. It seems as if never, since the excessive *joi* agitation of the '60's, has this feeling been so intense. It evidently reached a great height in the recent session of the Imperial Diet, which was so disorderly that the Emperor was compelled to resort to dissolution of the House of Representatives. It is true that the disorder in the early part of the session was in connection with disciplining the President (Mr. Hoshi) of the Lower House; but, although that body allowed political feeling to carry it to the expulsion of its President, not even prorogation was employed by the Government until the House of Representatives was on the point of considering favorably an address to the throne relative to the strict enforcement of the treaties. While this subject was proper and debatable, the tone of the address was so intensely anti-foreign that it would surely have caused offence to nations whose good-will it is important to retain. The Government, therefore, twice prorogued and then dissolved the Diet, and has "publicly expresssd its determination to resist all anti-foreign bills."

It is, therefore, at the door of the present treaties, so unjust and galling to Japan in its high stage of advancement in civilization, that the continuance and the excess of the anti-foreign spirit may be laid. The intense pride and patriotism of the Japanese cannot easily endure the thraldom of extra-territoriality and other restrictions. They desire, not without some reasonableness, that the restraints on

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

foreigners be strictly enforced; and they go to an extreme, some of them, in the bitterness of their feelings against foreigners. It may or may not be good policy, but it is at least one way to demonstrate the injustice of the treaties, and the necessity, in the interest of all parties, of a revision. The anti-foreign spirit in Japan is regrettable, unreasonable, and unnecessarily violent, and it is excusable only in view of the provocation indicated above.

The elections for members of the House of Representatives will unquestionably be exciting. A friend in whose dispassionate judgment I have the utmost confidence, has just written me from Yokohama: "I fear that there will be much bloodshed." The contest between the Government and the Opposition, even though not sanguinary, will be bitter. Representative institutions are now, in Japan, undergoing a severe test, the result of which will naturally be watched here with intense interest. The Japanese must, however, "work out" their own political "salvation with fear and trembling," as other peoples have done; and, unless the true and best friends of the Japanese have mistaken their character, and have misplaced confidence, they will succeed. But it is not at all unlikely that Japan, like many another nation, will achieve its political salvation "so as by fire."

ERNEST W. CLEMENT.

CHICAGO, January 27, 1894.

Notes.

CHARLES SCRIBNER'S SONS have in press the second volume of Pasquier's Memoirs (1812-1814) and 'Basal Concepts of Philosophy,' by Prof. Alexander T. Ormond of Princeton.

A thorough working over of an older biography, by the same hand, the 'Life and Art of Joseph Jefferson,' by William Winter, and 'Social Evolution,' by Benjamin Kidd, are announced by Macmillan & Co.

Houghton, Mifflin & Co. will soon bring out 'Cartier to Frontenac,' by Justin Winsor; 'A Poet's Portfolio,' by W. W. Story; and 'In Exile, and Other Stories,' by Mary Hallock Foote.

The Burrows Brothers Co., Cleveland, have in preparation a handsome reprint of the Lincoln and Douglas debates, limited to 750 copies, sold to subscribers.

No explanation is given of the two American editions of 'The Renaissance in Italy,' abridged from the ample three-part work of the late J. A. Symonds by his friend, Lt.-Col. Alfred Pearson. That of the Messrs. Scribner is a large octavo in the English manner and of English make; that of Henry Holt & Co. is a handy duodecimo, seemingly manufactured here, but a close copy of the other, even *punctuatim*. The frontispiece portraits differ. So discursive a writer as Mr. Symonds lent himself ill to condensation, and so large a subject still less readily. What remains in Col. Pearson's summary has certainly lost the charm inherent in the amplitude of detail with which Mr. Symonds was wont to display his learning and research. By way of compensation, the section on Literature has been so purged, of necessity, that it is now *virginibus puerisque*. The result is something akin to a text-book, with an index.

M. Paul Gaulot's Life of Count Fersen, the fast friend and devoted admirer of Marie Antoinette, has been admirably translated into English by Mrs. Cashel Hoey (D. Appleton & Co.). M. Gaulot has thrown much new light on the characters of the two persons whose lives were so closely interwoven during the terrible years of the French Revolution, and his bright, rapid, easy style of writing has been excellently reproduced by a translator who has given the spirit as well as the form of the original. And what a stirring story it is that M. Gaulot has to tell; even when one knows its incidents by heart, one is attracted by a new telling of it.

George H. Richmond & Co., New York, have brought out in a dainty volume that charming story of George Sand's, 'La Petite Fadette,' translated by Miss Jane Minot Sedgwick. The translation is good, on the whole, often excellent, and the quaint, simple language of the original does not lose much by its transposition into another tongue. The promised translations of 'François le Champi' and 'La Mare au Diable' will be very welcome if they are done as well as this one. But why such a poor portrait of George Sand? It is in nowise like her at any period of her life, certainly less true than Couture's, which is easily accessible, or than the photographs taken in later life. The paper, printing, and general appearance of the book are to be unreservedly commended.

'Essais et Études,' by the late Émile de Laveleye, is the first of two and possibly three volumes, in which the great economist's widow proposes to collect some of the more remarkable articles which appeared at various times in different periodicals. This is simply continuing what Laveleye had begun in his 'Questions Contemporaines,' and the choice of articles in the present volume fully justifies their republication. The more important ones are "Le Mouvement littéraire en France depuis 1830," which originally appeared in 1862, and is well worth reading and pondering over now—Lemaitre's famous "Nous avons la piété sans la foi." is anticipated here; that on "La nouvelle Politique russe"; and that on "Le Protestantisme et le Catholicisme dans leurs rapports avec la liberté et la prospérité des peuples." The last named made a very great sensation at the time, and was translated into nearly every European tongue. It has lost none of its interest at the present day, a Japanese translation having appeared last year.

Homans's 'Banker's Almanac, Register and Legal Directory' for 1894 contains the customary complete and careful summary of banks, private bankers, trust companies, and safe deposit companies in the United States and Canada, with lists of bank capital and surplus, officers, directors, and miscellaneous information. The 'Almanac' is edited, as usual, by Mr. Albert S. Bolles.

The new volume (iii.) of the Johns Hopkins Hospital Reports, independently of its professional value, is noticeable from the fact that for the first time the name of a woman physician appears in its select list of writers. Of the five doctors contributing sixteen papers to the gynecological report (Nos. 7, 8, 9, Report in Gynecology, ii.), Mary Sherwood, M.D., is the only one not officially connected with the medical department, although the investigations for one of her papers, "Potassium permanganate and oxalic acid as germicides against the pyogenic cocci," were carried on at the Hopkins pathological laboratory. Dr. Sherwood is an encouraging instance of the value of training regardless of sex. Having graduated at Vassar in 1883, and been refused admission to the College of Physicians and Surgeons of New York (on the logical plea that "it could not be done, as it never had been done before"), she went to Europe for her medical education, and took the M.D. degree at the University of Zurich in 1890. For the past two years she has worked from time to time in the Johns Hopkins pathological laboratories, and during the summer of 1893 she held, by courtesy, a "substitute" appointment as "assistant resident gynecologist" at the hospital. A recent resolution of the medical board prevents (on the ground of present inexpediency) Dr. Sherwood, or any other woman physician, from holding a bona-fide hospital appointment—this in spite of co-education in the Johns Hopkins Medical School.

The twenty-fourth edition of Rand, McNally & Co.'s 'Business Atlas and Shippers' Guide' presents an enlargement commensurate with the growth of the country in railroads and post-offices. The maps have been materially increased in number, notably in the case of the great cities, the West Indies, and Central and South America. As heretofore, information is compactly given in each map-index as to location, railway, and mail connection, money-order and express facilities, and population. For the United States this is unquestionably the most convenient key to the census of 1890 in respect of inhabitants. It seems to leave nothing to be desired for commercial uses.

The first of the "Papers from the Historical Seminary of Brown University" is by Neil Andrews, A.B., on "The Development of the Nominating Convention in Rhode Island," in which this State seems to have been a pioneer. That the last stage was better than the first can be confidently asserted only in the particular that the masses were satisfied with the change which took nominations out of the hands of a few. A grievance (and no doubt an abuse) was removed, but nominations are still (in Rhode Island and everywhere else) the work of the few, all appearances to the contrary notwithstanding.

It is a pleasure to record the survival of the fittest in the case of *Garden and Forest*, whose sixth bound volume, for the year 1893, lies before us. Whether on the side of horticulture, landscape art, or forestry, its special objects, it shows no falling off from its high standard, and its pictorial selections continue fresh and admirable.

Apropos of the citation from Lorenzo Dow in these columns last week illustrating the use of the word "tote," we observe in the *New England Magazine* for January the thing—the mode of transporting tobacco at the South—described without the name. The relator is a Yankee, Hezekiah Prince of Thomaston, Me., and pardonably unfamiliar with the dialect of Virginia, through which he made a horseback journey just a hundred years ago. In his diary for January 1, 1794, he records: "From Fredericksburg to Bowling Green. . . . Large fields of tobacco all along the way, and the negroes rolling the barrels along the road to market."

The *Illustrated Archæologist* for December, 1893 (London: Charles J. Clark), is an excellent example of this high-class yet popular quarterly. The leading paper, abundantly illustrated, describes the excavation of one of the numerous massive Pictish round towers to be found in Scotland, and touches upon the general question of their construction and use. The paper on the Celtic brooch will attract by its beautiful specimens; here the comparison is with similar ornaments worn by the Kabyles of Algeria. Mr. W. Flinders Petrie contributes a colored drawing of parts of a painted pavement unearthed at Tel el-Amarna, and assigned to 1400 B. C. The action of cattle and of geese rising on the wing is caught with surprising skill and with real decorative feeling.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Means of publication of geological essays are certainly well provided in this country. Besides the reports of the national and the various State geological surveys, besides the proceedings of the scattered scientific societies, there is the Bulletin of the Geological Society of America, edited in Washington, now in its fifth year, the Chicago *Journal of Geology*, which we recently noticed, and the *American Geologist*, a monthly journal published in Minneapolis by an association of editors, now in its seventh year. The Bulletin is the recognized medium of publication for the Fellows of the Society, among whom only geologists of some standing are included, while the *Geologist* serves alike for beginners and more practised hands. Papers by local observers are particularly appropriate in the latter journal; one of the best of this kind is the account of the rock gorges of northern Illinois, by O. H. Hershey, in the November number.

The publications of the Geological Survey of Arkansas still proceed, although the director of the survey, Prof. J. C. Branner, has for more than a year past been resident at the Leland Stanford University. The latest volume is by T. C. Hopkins, on marbles and other limestones, with a pocket of colored map-sheets. This report is on the same extended plan as those by Penrose on the manganese deposits, and by Griswold on novaculites or whetstones; the intention of the director of the survey manifestly being to educate the people as to the utility of their mineral possessions, as well as to inform them of the distribution of useful materials.

The *Geographische Abhandlungen*, edited by Prof. A. Penck of the University of Vienna, (Hölzel), contains a recent number by Dr. J. Cvijic of Belgrade, on the *Karst*-phenomena, for which we have no suitable expression. It is an exhaustive treatment of the topographic forms of limestone regions, including sink-holes, enclosed valleys, and other forms still nameless with us. The freer employment of illustrations would greatly increase the value of these excellent essays.

The French Government has recently established a chair for instruction in colonial geography at the Sorbonne, and the inaugural lecture of the new professor, M. Marcel Dubois, is published in the *Annales de Géographie* for January. He dwells upon the claims of geography to be regarded as a department of education of equal value with history, and quite as essential for the right understanding of history. In an interesting passage at the close he attributes the comparative ill success of the French as colonists to the fact that they are not the slaves of industry and commerce, and are consequently not greedy of gain, less eager (and less prompt because less eager) to develop the resources of countries and peoples; that, consistently respecting the rights of the natives in their foreign possessions to the soil, they have sacrificed wealth to philanthropy. Among the other articles in this periodical, which are nearly all of a purely scientific character, is one upon the geology of the Alps, and one showing the changes in the French frontier in the same region since the sixteenth century, both accompanied by maps. There is also an interesting account of the efforts made to reclaim and colonize the moors of northwestern Germany.

—The February *Atlantic* is rich in matter of biographical and political interest. Senator Dawes gives his recollections of Stanton during Lincoln's administration, and others write of the late Hamilton Fish and of Tammany Hall. To be remarked, also, are Dr. Holmes's verses to the "brave, bright memory" of Francis Parkman, the last of those "that wove their pictured webs in history's loom." Mr. Horace Scudder's statement of what he calls the educational law of reading and writing will be of interest to all who have to do with the training of children in secondary schools. His thesis is that writing, *i.e.*, expression, that normal sign of a child's intellectual and imaginative growth, should not be forced at any point of his training; that, as to reading, great literature, and only great literature, should be put into the pupil's hands throughout the common course, and that this should be "read for delight and not as an exercise in grammar, history, biography, criticism, or for any of the minor ends which constantly thrust themselves forward in place of this human joy in great and beautiful things." A view that not only lays such great stress upon this method of training and assisting the growth of the imagination in children, but is so emphatic about the supreme importance of emotional or æsthetic rather than intellectual growth, is strikingly in contrast with recent conceptions, also usually expressed in dogmatic fashion, of the permanent value of training in the observation and correlation of mere facts. Both ideals—the ideal of fiction and the idea of fact—will doubtless be mutually corrective. It is perhaps worth noting, however, that even now fiction plays a singularly large rôle in the reading of pupils who are beyond the secondary schools.

—Besides the usual quota of dialectical fiction the *Century* contains two stories that cannot escape comparison and contrast—the vigorously sketched tale of "Pudd'nhead Wilson," genuinely and solidly American in subject and treatment, and a ridiculous yarn, in the popular pseudo-Oriental manner, which deals with the love and adventures of no less a hero than Abraham, who performs the thrilling acrobatic feat of jumping from the top of a huge heathen altar with Sarah and a baby in his arms. It is at this juncture that Sarah, whose name is pleasantly disguised as Iskah, invents one of the ten commandments, to which Abraham (that is to say, Abu-ramu) shortly afterwards is so fortunate as to add another. This is taking Oscar Wilde at his word when he says that our only duty towards history is to rewrite it as fast as we can in forms more pleasing than the rugged facts will themselves allow. To most people it will seem better taste and better judgment to let the Bible stories alone. At a time when heads of families are still publicly persecuting such as dare to treat the Biblical records as history, it is hard to realize that the younger generation is reading with avidity versions of the same records in the form of sensational fiction *à la* Rider Haggard.

—In *Harper's* and *Scribner's* there is a good deal that is pleasant, but very little that is noteworthy. The former contains a characteristic farce by Mr. Howells, an interesting article by Dr. Samuel Scudder on the curious insects known as walking-sticks, and a beautifully illustrated sketch of Western life by Mr. Remington; the latter an article on Burne-Jones by Mr. Cosmo Monkhouse, a description of the devastation on the Sea Islands, and of the relief work, by Joel Chandler Harris, and the first part of an autobiographical account of voyages made to the West Indies in the early part of the century by Peter Grotjan, then a young German merchant in Philadelphia. Exception must be made, however, in favor of George du Maurier's continued story, "Trilby," in *Harper's*, which is the best fiction of the older school that the magazines have permitted the public to enjoy for a long while.

—Admirers of Bossuet will read eagerly the volume on 'Madame,' or memoirs of the Princess Henrietta, daughter of Charles I. and Duchess of Orleans, by Julia Cartwright (Mrs. Henry Ady). It is by Bossuet's magnificent funeral oration that the lovely Princess is best known, but that masterpiece of eloquence cannot be fully appreciated without a larger knowledge than it affords of Henrietta's singular grace, winning charms, and many talents. This knowledge Mrs. Ady's book gives. She writes sympathetically of Madame, not blind to her faults, but giving them their just weight, and no more, in the composition of the Princess's character. She has been fortunate enough to obtain the complete correspondence between Henrietta and her brother, Charles II., preserved in the archives of the French Foreign Office, and is thus enabled to give it for the first time in its original form. Students of the history of those days will be duly grateful for this part of the work; students of literature will enjoy the many glimpses of the brilliant age of letters in which the young Princess played no small part, having linked with her own the names of Corneille, Racine, Molière, and Bossuet. Mrs. Ady has carefully estimated such evidence as is at hand concerning the sudden and still mysterious death of Henrietta. In spite of the open hostility of the Chevalier de Lorraine, the favorite of the Duke of Orleans, and of the report, generally credited at the time, that, with or without the Duke's knowledge and connivance, he had caused a deadly poison to be administered to Henrietta, the authoress comes to the conclusion that death was due to natural causes acting on an enfeebled frame and aggravated by the Princess's own imprudence. Her description of the death scene is well written, but in that respect is simply on a par with the rest of the book, which is interesting from the first page to the last, and gives the reader a living picture of Madame.

—The latest issue (No. 31) of the "Sammlung Goeschen" (Stuttgart), Prof. Max Koch's 'Geschichte der deutschen Literatur,' is a marvel of completeness and cheapness. It is a neat volume of 278 pages, well printed on good paper, bound in cloth, giving a clear and condensed sketch of the history of German literature from the earliest times to the present day, and costing only eighty pfennigs (twenty cents). The first seventy-eight pages cover the pagan period and the middle ages till the year 1500; about equal space is given to the Reformation and the Renaissance (1500-1748), while the rest of the work is devoted to the eighteenth and nineteenth centuries (1748-1893). An excellent index greatly enhances the value of the whole, and in connection with each subdivision of the book is given a succinct and carefully selected bibliography, indicating the principal sources to be consulted by those who wish to pursue the subject further. We have noticed a few errors in dates, probably misprints, as, *e. g.*, when Ludwig the German is said to have died in 816 instead of 876, and Heinrich (here called Harry) Heine to have been born in 1797 instead of 1799. There are also some serious omissions: in the province of the "Dorfgeschichte" Melchior Meyr deserves a place by the side of Bitzius, Immermann, and Auerbach; and mention should have been made of such origi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nal writers as W. F. Riehl and Franz Trautmann. There is, however, not much to complain of in this respect, and the little volume fairly sets forth the chief tendencies in German literature, including even the most recent naturalistic school, of which Karl Bleibtreu of Berlin, W. G. Conrad of Munich, the East Prussian Hermann Sudermann, and the Silesian Gerhard Hauptmann, are the most marked representatives. Unlike most manuals of its kind, this is not a dry and tedious compendium; it is written in a necessarily concise but remarkably lucid and attractive style, and may be commended as a literary masterpiece of compressed exposition.

—Wherever public collections exist they should be regarded as an integral part of the municipal or State educational system. Thus far, however, few directors of museums and galleries have been willing to make the collections under their charge really accessible to the public, by simply written, attractive handbooks showing what the art under consideration undertook to express, and what were its principal moments. The directors of the Berlin museums, with Dr. Wm. Bode at their head, are to be congratulated on being the first to show a sense of their position as disseminators of art culture. They are publishing a series of handbooks, admirably illustrated not only with reproductions of the work at Berlin, but also of such other masterpieces as throw light on the Berlin works. The handbooks are in octavo, prettily bound; and in spite of the great number of illustrations, and the excellent print and paper, most of them sell for a mark and a half each. Dr. Bode's volume on Italian Sculpture in this series is by far the best account of the subject that has ever appeared. He has happily avoided most of the mistakes that make his edition of Burckhardt's 'Cicerone' worthless.

THREE AMERICAN ORATORS.

Speeches and Addresses of William E. Russell. Selected and Edited by Charles Theodore Russell, jr., with an introduction by Thomas Wentworth Higginson. Boston: Little, Brown & Co. 1894.

Speeches and Addresses of William McKinley, from his Election to Congress to the Present Time. D. Appleton & Co. 1893.

Orations and Addresses of George William Curtis. Edited by Charles Eliot Norton. Vol. I. On the Principles and Character of American Institutions, and the Duties of American Citizens, 1856-1891. Vol. II. Addresses and Reports on the Reform of the Civil Service of the United States. Harper & Bros. 1894.

SINCE the great War Governor, Andrew, Massachusetts has had not a few creditable chief executives, and two or three conspicuously able ones, of whom Gov. Russell is by far the most interesting figure. Capacity for leadership has marked his career ever since, in 1881, at the age of twenty-four, he was elected to the Common Council of his native city of Cambridge. As alderman for the two following years; for four more years as a reform mayor of Cambridge; then for five successive years the Democratic candidate for Governor, and thrice elected Governor, after two Pyrrhic defeats, he built up out of the wreck of a dispirited party a purposeful and aggressive organization with purified aims, which has done much for the elevation of the party at large. Mr. Russell's speeches, carefully selected, in the volume before us, not only contain a faithful picture of the man, his purposes and his methods, but show how singularly high the conception of public life remains in Massachusetts.

Mr. Russell does not lack humor, as his first, and delightfully playful, address as Governor to the Harvard alumni testifies; but his usual tone is grave, lit with occasional sarcasm, the bitterer because it is never intemperate or personal. He is not flippant, he does not abuse anecdote, and he is sparing of statistical illustration, but his political speeches are always addressed *ad hominem*, with an eye to the local interests at stake, and there is hardly one which is not enriched by quotation from sources so varied as to show an enormous range of reading and study; of this his Springfield speech on the tariff, his argument for the self-government of towns in his third inaugural, and his Bennington address, are, indifferently, examples.

Mr. Russell as Governor had the unusual privilege of delivering three inaugural addresses to the Legislature, and of addressing as many times his fellow-alumni of Harvard on Commencement Day, though he says it afforded him even greater pleasure to have the opportunity of expressing the good will of the Commonwealth to the Catholic College of the Holy Cross at Worcester, because it so strikingly instanced the growth of Massachusetts in liberality of religious sentiment—a liberality which encouraged the pungent recommendation in his third inaugural for the abolition of Fast Day as a public holiday. His occasional and military addresses show him to be an agreeable, tactful, and versatile speaker, who will not sacrifice his convictions to flatter his hearers. At Atlanta he says of the war: "I should be false to myself, false to you, and disloyal to the sentiment of my State and yours, if I hesitated to say that the issue of that conflict was right" (p. 19). The lucidity and freedom from exaggeration of his political speeches are unsurpassed in the long debate over tariff reform. But it is in his three inaugurals, his veto messages as Governor, and his speech on constitutional prohibition, that the highest measure of the man is to be found. The logic of that speech, ending in the conclusion, "If popular sentiment is behind prohibition, it will at once develop in statute law; if it is not, constitutional enactment will be a dead letter" (p. 14), has a characteristic force and simplicity. His veto messages possess the same quality: "If this provision [*i. e.*, the regulation of the liquor traffic], now existing in law, can be and is enforced, it covers the case sought to be reached by this bill; if it is not enforced, and cannot be, it is not more law, but more enforcement of law, which is needed" (p. 186). And again:

"I fully sympathize with the efforts of the Legislature to lessen the hours of labor in this [*i. e.*, the fire] department, but I do not believe in the principle that the State, even to accomplish a desirable end, should interfere with the right of local self-government by the city of Boston or any other community, or should undertake by special law to control a department thereof, or to regulate its details. . . . Nor does it obviate this objection that the Act does not take effect until approved by the mayor and City Council. If this leaves to them the same power they now have, then the Act is wholly unnecessary. If it does not, then it is an interference with the right of local self-government" (pp. 214–216).

Gov. Russell's three years' administration resulted in the reform of many old abuses, and his state papers advising the concentration of power and responsibility in the executive, and, as regards the irresponsible committees, boards, and councils which have grown up in Massachusetts to cumber the administration of the laws, advising their total abolition, or, at least, the abridgment of their powers till they survive only "as a harmless concession to a conservative antiquarian sentiment" (p. 193), deserve to be read widely beyond the confines of Massachusetts.

The sixty-five speeches and addresses of Congressman McKinley average ten pages in length, and make a stout octavo which recommends itself in the preface as a contribution to the pending tariff discussion. Scattered in, however, with those which relate to the tariff are a number of more or less formal and premeditated talks on festive occasions, as to his neighbors of the Mahoning Valley, to Mr. Bowen's neighbors at Woodstock on the 4th of July, to the celebrants of Decoration Day in New York, to the alumni of Oberlin, to the Pennsylvania New England Society, to the Youngstown Young Men's Christian Association, to the Ohio State Grange, besides many pension speeches and five memorial addresses on Garfield, Grant, Hayes, Logan, and W. D. Kelley. Perhaps, therefore, we may not unjustly regard this compilation as in its principal intent a Presidential candidate's propitiation of his fellow-citizens. It certainly affords no intellectual interest whatever. The rhetoric is that of an untrained man, with a narrow and thoroughly commonplace mind, deficient in humor, and absolutely devoid of originality or of any elevation of sentiment. Mr. McKinley is a complacent chauvinist, who holds it "a common thing to say, but a good thing to say, because it is true, that we have the best Government in the world," and who defines the Columbian Exposition as, "in its highest sense, the hallelujah of the universe for the triumph of civil liberty and Christian civilization." In extravagant spread-eagleism Mr. Jefferson Brick might have taken lessons of him. "From small beginnings," he tells the Oberlin alumni, "you have reached a rank scarcely second to the best institutions of the country or the world." "General Logan's military career," he affirms, "standing alone, would have given him a high place in history and a secure one in the hearts of his countrymen. General Logan's legislative career, standing alone, would have given him an enduring reputation; associating his name with some of the most important legislation of the time and the century. But united, they present a combination of forces and of qualities, they present a success in both careers almost unrivalled in the history of men."

Passages like these serve to lighten the dulness of Mr. McKinley's oratory; but his tariff argumentation is a melancholy proof of the effect of the protection dogma in undermining the reasoning powers of its advocates. We see the constant tendency to personify abstract ideas and concrete objects which has played such havoc with the American understanding in the case of the currency, *e. g.*: "Our protective system was never in rebellion against the United States; it has always been for the Union, and against its enemies, whether at home or abroad. It has always sustained the flag of the country. It sustained Washington and Jackson, Lincoln and Grant and their armies in their great work for the establishment, safety, and perpetuity of the Union." Any occurrence "under that tariff" (high or low as the case may be) is treated at pleasure as a result of the tariff. Unsupported statements of facts are justified as "history." All the patriotism and economic wisdom of the country is assumed to reside in the Republican party; the Democratic "is in alliance with the manufac-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

turers and traders of England, who want the American market. It is the pro-British party." Throughout, we encounter that playing fast and loose with the conception of the tariff which makes it impossible to reason with men like the present Governor of Ohio, and which would inspire distrust of their honesty if atrophy of the logical faculty were not so plainly evinced. Let it be borne in mind that this collection has been "revised" by Mr. McKinley, and then observe the contradictions in the following sequence of extracts:

"What, then, is the tariff? The tariff . . . is a tax put upon goods made outside of the United States and brought into the United States for sale and consumption. . . . If a man comes to our cities and wants to sell goods to our people on the street, . . . we say to him, 'Sir, you must pay so much into the city treasury for the privilege of selling goods to our people here.' Now, why do we do that? We do it to protect our own merchants. Just so our Government says to the countries of the Old World, . . . 'If you want to come in and sell to our people, and make money from our people, you must pay something for the privilege of doing it. . . .' Now, that is the tariff" (pp. 185, 186; Oct. 29, 1885).

"We tell every man in America who wants Scotland's pig iron, if he thinks it is any better and does not want the American pig iron—we tell him, if he must have the Scotch, 'You must pay for the privilege,' and in that way we maintain that great industry" (p. 188; Oct. 29, 1885).

"Under this law [the McKinley bill] the [United States] Government cannot go abroad and buy what it can get at home without paying duty. The result will be that the Government hereafter will buy more at home and less abroad—and it ought to. [Applause]" (p. 511; April 10, 1891).

"They say 'the tariff is a tax.' That is a captivating cry. So it is a tax; but whether it is burdensome upon the American people depends upon who pays it. If we pay it, why should the foreigners object? Why all these objections in England, France, Germany, Canada, and Australia against the tariff law of 1890, if the American consumer bears the burdens, and if the tariff is only added to the foreign cost which the American consumer pays? If they pay it, then we do not pay it" (p. 579; May 17, 1892).

"Last year we paid $55,000,000 out of our own pockets to protect whom? To protect the men in the United States who are producing just one-eighth of the amount of our consumption of sugar. Now we wipe that out, and it will cost us to pay the bounty just $7,000,000 every twelve months, which furnishes the same protection at very much less cost to the consumer. So we save $48,000,000 every year and leave that vast sum in the pockets of our own people. [Applause on the Republican side]" (p. 452; May 20, 1890).

We should not stop here if our object were to confute Mr. McKinley; but we have quoted enough to illustrate the mental confusion of the great latter-day apostle of protection, the most natural, deserving, and probable standard-bearer of his party in the Presidential election of 1896—as may be intimated by the conjunction in this volume of the portraits of Garfield, Grant, and Hayes with his own. It is fair to add that the speeches before us betoken a courteous disposition, and are noticeably free from personal abuse of political opponents. A certain amount of tact is also apparent, as, for example, in Mr. McKinley's remarks at the *Tribune's* jubilee in 1891, when the aberration of 1872 had to be overlooked; but an equally adroit speaker, possessed of a nicer ethical discrimination, would have refrained from alleging that "it [the *Tribune*] has *always* been upon the side of good morals, good citizenship, and good government."

The mind that feels at home among these "Ohio ideas" of Mr. McKinley will be strangely affected by the contents of the handsome volumes enshrining the late G. W. Curtis's contributions to American political thought and reform. Discordant, incomprehensible as in a foreign tongue, will seem these definitions of patriotism, so opposed to the daily teachings at this moment of the *Tribune;* these questionings if all be for the best in the best of republics; and the whole array of arguments in behalf of independence in the voter and of non-partisan consideration in the choice of public officers. On what page of Mr. McKinley's utterances will you look for sentiments like the following?

"Right and Wrong, Justice and Crime, exist independently of our country. A public wrong is not a private right for any citizen. The citizen is a man bound to know and to do the right, and the nation is but an aggregation of citizens. If a man shout, 'My country, by whatever means extended and bounded; my country, right or wrong,' he merely utters words such as those might be of the thief who steals in the street, or of the trader who swears falsely at the Custom-house, both of them chuckling, 'My fortune, however acquired'" (i., 44).

These words had no reference to Hawaiian filibustering; they were spoken in 1856, in discussing *with students* "The Duty of the American Scholar." The next summer, at Union College, Mr. Curtis's subject was "Patriotism." McKinley was not yet on the horizon, but here he is shown up as in a mirage:

"The whole of Patriotism for us seems to consist at the present moment in the maintenance of this public moral tone. No voice of self-glorification, no complacent congratulation that we are the greatest, wisest, and best of nations, will help our greatness or our goodness in the smallest degree. History and mankind do not take men or nations at their own valuation, and a man no longer secures instant respect and sympathy by announcing himself an American. Are we satisfied that America should have no other excuse for independent national existence than a superior facility of money-making? . . . Why, if we are unfaithful as a nation, though our population were to double in a year, and the roar and rush of our vast machinery were to silence the music of the spheres, and our wealth were enough to buy all the world, our population could not bully history, nor all our riches bribe the eternal Justice not to write upon us, as, with fiery finger, the autumn is beginning even now to write upon the woods and fields, 'Ichabod! Ichabod! the glory is departed!'" (i., 58).

"The Public Duty of Educated Men," "The Leadership of Educated Men"—Mr. Curtis returned to the theme with admirable persistence. "The scholar appealing to experience is proudly told to close his books, for what has America to do with experience?" (i., 317). "The same party spirit naturally denies the patriotism of its opponents. Identifying itself with the country, it regards all others as public enemies. This is substantially revolutionary politics. It is the condition of France, where, in its own words, the revolution is permanent" (i., p. 274). And again, when treating of "The English-Speaking Race": "Party spirit in this country, recalling an old animosity, has always stigmatized with an English name whatever it opposed. Every difference, every misunderstanding, with England has been ignobly turned to party account" (i., p. 396).

If Mr. Curtis prophetically depicts McKinley, not less surely does he foreshadow Cleveland in the peroration of the address named at the beginning of the last paragraph (1877):

"Bolingbroke described a patriot king in England; I can imagine a patriot president in America. I can see him indeed the choice of a party, and called to administer the government when sectional jealousy is fiercest and party passion most inflamed. I can imagine him seeing clearly what justice and humanity, the national law and the national welfare, require him to do, and resolved to do it. I can imagine him patiently enduring not only the mad cry of party hate, the taunt of 'recreant' and 'traitor,' of 'renegade' and 'coward,' but, what is harder to bear, the amazement, the doubt, the grief, the denunciation of those as sincerely devoted as he to the common welfare. I can imagine him pushing firmly on, trusting the heart, the intelligence, the conscience of his countrymen, healing angry wounds, correcting misunderstandings, planting justice on surer foundations, and, whether his party rise or fall, lifting his country heavenward to a more perfect union, prosperity, and peace. This is the spirit of a patriotism that girds the commonwealth with the resistless splendor of the moral law—the invulnerable panoply of States, the celestial secret of a great nation and a happy people."

We have glanced at but a single phase of the first of Mr. Curtis's two volumes, the next most conspicuous being the advocacy of equal rights for woman. The conservativeness of our institutions is strikingly exemplified by the fact that Mr. Curtis's speech on woman suffrage in the Constitutional Convention of this State in 1867 is now reprinted on the eve of a new convention in which the same question will inevitably be brought up. None of the addresses, indeed, on this subject can be called obsolete, though, in the matter of "Fair Play for Women," every one now agrees that "it is not the duty of men to keep women ignorant that they may continue to be women" (i., p. 228). The whole of volume i. possesses an historical value, and not less volume ii., with its annual summaries of the progress of the cause of civil-service reform—a monument throughout to Mr. Curtis which any public man might envy. We need not touch upon the graces of Mr. Curtis's style or delivery, known through the length and breadth of the North at least. In the texture of his discourse, as in beauty of person and charm of manner, he most resembled Wendell Phillips, and, though of milder tongue, had also his experience with mobs, and more than his experience of gross contumely as a citizen who was a man before he was a partisan.

SCOTT'S FAMILIAR LETTERS.

Familiar Letters of Sir Walter Scott. 2 vols. Boston: Houghton, Mifflin & Co. 1894.

THESE letters unequally cover the time from 1797, when Scott, twenty-six years old, was known only as a young barrister of fair prospects and the author of some poetical translations from the German, down to 1825, the year before his earthquake of calamity They are conveniently separated into chapters, mostly of one year each; and at the beginning of each chapter is inserted a little chronological table of family events and literary achievements. The initial letter urges his suit to Miss Carpenter, whom he married on Christmas eve, three months later; and there are two other love-letters, tender, rational, and honest. Announcing his approaching marriage to one of the friends who might be useful to him, he thus describes his *fiancée:*

"A smart-looking little girl with dark brown hair would probably be her portrait if drawn by an indifferent hand. But I, you may believe, should make a piece of work of my sketch as little like the original as Hercules to me."

He wrote in 1810:

"Mrs. Scott's match and mine was of our own making, and proceeded from the most sincere affection on both sides, which has rather increased than diminished during twelve years' marriage. But it was something short of love in all its forms."

The earliest period, extending to the publication of the 'Lay of the Last Minstrel' in January, 1805, is scantily illustrated by three

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

old-fashioned epistles from Scott (besides the love-letters) and one note. To most of the events of this part of his life there is no allusion. His 'Border Minstrelsy' is referred to in a remarkable letter from Hogg, the Ettrick shepherd, from which we copy the first sentence:

"DEAR SIR: I have been perusing your *Minstrelsy* very diligently for a while past, and it being the first book I ever perused which was written by a person I had seen and conversed with, the consequence hath been to me a most sensible pleasure; for, in fact, it is the remarks and modern pieces that I have been delighted most in, being, as it were, personally acquainted with many of the antient pieces formerly."

In chapter ii., embracing 1805 and 1806, we find interesting correspondence with Wordsworth and Southey. The following, addressed to Miss Seward, is noteworthy because it was written when Southey was approaching his culmination as a poet without having begun his other career, or indeed having written any prose to speak of except his delightful 'Letters from Spain and Portugal,' while Wordsworth, having published only his 'Lyrical Ballads,' had in his portfolio and must have read to Scott both "Peter Bell" and other pieces that have been passionately liked by some lovers of poetry as poetry, but which have not won the suffrages either of the great public or of the fastidious few:

"My poetical friends, Wordsworth and Southey, are certainly men of very extraordinary powers. Wordsworth in particular is such a character as only exists in romance—virtuous, simple, and unaffectedly restricting every want and wish to the bounds of a very narrow income, in order to enjoy the literary and poetical leisure which his happiness consists in. Were it not for the unfortunate idea of founding a new school of poetry, these men are calculated to give it a new impulse; but I think they sometimes lose their energy in trying to find, not a better, but a different path from what has been travelled by their predecessors."

The same letter contains this:

"Many good-natured country Tories (myself, for example) take great pleasure in coursing and fishing, without any impeachment to their amiabilities, and probably Jeffrey feels the same instinctive passion for hunting down the bards of the day."

There is a letter from Jeffrey about his recent loss of his wife. It is curious to see this cold and superficial mind under deep emotion. Southey's impressions are thus expressed: "Of Edinburgh society I think very little. Jeffrey . . . is a mere *homunculus*, and would do for a major in Gog and Magog's army. . . . [Compared with Coleridge and Wordsworth] the Scotch *literati* are very low indeed. But Scott is a much superior man." Scott writes to Lady Dalkeith to recommend "our Ettrick shepherd" as a valuer of sheep-land, "in which he has given great satisfaction to those who engaged him, being a remarkably intelligent, clever fellow in the line of his business." The offer being refused, Scott again writes: "I am sure that your sympathy with his situation and extreme delicacy of expression must tend greatly to alleviate his feelings of disappointment, if he, indeed, harbors any."

A letter to Miss Seward (February 20, 1807) gives a bit of criticism, with a just estimate of Scott's own verse:

"As for poetry it is very little labor to me; indeed 't were pity of my life should I spend much time on the light and loose sort of poetry which alone I can pretend to write. Were all the time I wasted upon the *Lay* put together—for it was laid aside for long intervals—I am sure it would not exceed six weeks. The last canto was written in three forenoons, when I was lying in quarters with our yeomanry. I leave it with yourself to guess how little I can have it in my most distant imagination to place myself upon a level with the great Bards you have mentioned, the very latchets of whose shoes neither Southey nor I are worthy to unloose. My admiration of Chaucer, Spenser, and Dryden does not blind me to their faults, for I see the coarseness of the first, the tediousness occasioned by the continual allegory of the second, and the inequalities of the last; but, my dear Miss Seward, 'in those days were giants in the land,' and we are but dwarfs beside them."

Another letter to Miss Seward, November 23, 1807, when she was about to write a review of Hogg's poems, illustrates Scott's warmth of favor for every fellow-craftsman in poetry, and also his skill in the fine art of graceful hinting, which was surpassed only by (what, unfortunately, from the nature of things, it is impossible here to illustrate) his wonderful power of expressing a thing in such a way that, of two persons who were to read his letter, the one whom he wished should see what his meaning was and the other not. The whole of this letter to Miss Seward is good, but we can quote only the following:

"I do not at all like the task of reviewing, and have seldom myself undertaken it; on Poetry never, because I am sensible there is a greater difference of tastes in that department than in any other, and that there is much excellent poetry which I am not nowadays able to read without falling asleep, and which would nevertheless have given me great pleasure at an earlier period of my life. Now I think there is something hard in blaming the poor cook for the fault of our own palate or deficiency of appetite. . . . My reason for transporting *Marmion* from Lichfield was to make good the minstrel's prophecy of Constance's song. Why I should have taken him there I cannot very well say. . . . I am quite glad you have seen Southey. Delighted with him you must be, yet in conversation (great as he is) he is inferior to Wordsworth, perhaps because he is a deeper and more elaborate scholar. Southey rarely allows you any of those reposes of conversation when you are at liberty to speak, as the phrase is, 'whatever comes uppermost.' . . . I am a pretty hard worker when I once set about it, and, in fact, my literary life resembles the natural life of a savage, absolute indolence interchanged with hard work."

But Scott made a pretence to indolence—a Tory quality to which he was not honestly entitled.

Next following the above letter comes the first of a series of fifteen from Lady Louisa Stuart, known to the public by her admirable introduction to the works of her grandmother, Lady Mary Wortley Montagu.

'Marmion' was felt by the author as a great effort: "As turnips," he says, "come after wheat according to the best rules of agriculture, I take it that an edition of *Swift* will do well after such a scourging crop as *Marmion*." But when Lady Abercorn suggests that the poem was too hastily written, he hastens to admit it:

"No one is so sensible as I am of what deficiencies occur in my poetry from the want of judicious criticism and correction, above all from the extreme hurry in which it has hitherto been composed. The worst is, that I take the pet at the things myself after they are finished, and I fear I shall never be able to muster up the courage necessary to revise *Marmion* as he should be revised. But if I ever write another poem, I am determined to make every single couplet of it as perfect as my uttermost care and attention can possibly effect. In order to secure the accomplishment of these good resolutions, I will consider the whole story in humble prose, and endeavor to make it as interesting as I can before I begin to write it out in verse, and thus I shall have at least the satisfaction to know where I am going, my narrative having been hitherto much upon the plan of *blindman's buff*."

He tried this plan afterwards, and the result was that he found himself with a manuscript to burn up. All his novels were written in the same headlong way. Of course, they had been thought *about* beforehand; but that they had not been thought *out*, is proved by Scott's positive testimony, backed by demonstration from the rapidity with which they were composed. Another of the world's greatest historical story-tellers, Alexandre Dumas, wrote with even more railroad speed; and though some of his collaborateurs pretended, and perhaps thought, they had written his novels, it is certain none of them unaided could ever write conversations at all like his.

We may add concerning Scott's method of working, what he wrote to Lady Louisa Stuart in 1816 about 'Tales of my Landlord': "As no man that wrote so much ever knew so little what he intended to do when he began to write, or executed less of the little which he had premeditated, I totally altered my plan before I had completed my first volume." Again: "I quarrelled with my story, and bungled up a conclusion, as a boarding-school miss finishes a task which she had commenced with great glee and accuracy." In 1810, he writes: "The truth is there are weeks and months in which I do not only not use pen and ink, but have a sort of horror of the very sight of them." In 1808: "I believe no man now alive writes more rapidly than I do (no great recommendation), but I never think of making verses till I have a sufficient stock of poetical ideas to supply them." Finally: "The enclosed jangling verses are the only effort I have made in rhyme since I came to Edinburgh for the winter. They were written within this hour."

In 1809, the conduct of the *Quarterly Review*, just launched in London, in Tory opposition to the *Edinburgh*, was not Tory enough to suit Scott. He writes:

"A good deal happened when I was in London to show me that Gifford wants much of that tact which is necessary to conduct with spirit the work he has undertaken. . . . There is a lame and cowardly caution which prepares all the world for the defeat of the combatant who exhibits such a suspicious symptom. When the sword was once drawn I would have hurled the scabbard into Thames. . . . All Gifford's excellent talent, and no less excellent principle, will do little to save the *Review* unless he will adopt a more decisive tone of warfare and greater energy in his mode of conducting it."

However, after the circulation of the *Quarterly* had passed 5,000, Scott never, in this correspondence, again refers to Gifford at all. The 'Lady of the Lake,' begun, apparently, in September, 1809, and finished the following January, was composed with more care than the 'Lay of the Last Minstrel' or 'Marmion.' Yet when Scott's friend Morritt remarked that, after a great fuss had been made over the birth of Brian, it was rather disappointing not to hear of him in the dénouement, the poet makes a reply which shows the inconsiderate manner in which even this poem was written. He says:

"Your criticism is quite just as to the Son of the dry bone, Brian. Truth is, I had intended the battle should have been more detailed, and that some of the persons mentioned in the third canto, and Brian in particular, should have been commemorated. I intended he should have been shot like a *corbie on a craig* as he was excommunicating and anathematizing the Saxons from some of the predominant peaks of the Trossachs. But I found the battle in itself was too much misplaced to admit of being prolonged by any details which could be spared. For it was in the first place *episodical*, and then all the principal characters had been disposed of before it came on, and were absent at the time of action, and nothing hinged upon the issue of consequence to the fable."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Concerning the dramatization of it, he writes:

"As for the metamorphosis of the *Lady of the Lake* into drama, or rather three dramas, for the same adventure is to be tried at Dublin, London, and Edinburgh, I would not willingly have you believe either that I affect or possess stoicism enough to be insensible to the applause of a crowded theatre; on the contrary, I think that of all kinds of popular plaudits this is the manner in which an author has his most satisfactory, and perhaps intoxicating, draught of success. But I shall have no more honor, supposing any of these attempts successful, than the cook who roasted a turkey yesterday has for the caporota (I think housewives call it so) . . . presented us to-day out of the reliques of the feast."

If a *capitolade* was really called a *caporota*, that would seem to settle the derivation of the word.

In 1811, not yet moved to Abbotsford, Scott brought out the 'Vision of Don Roderick.' The Spenserian metre being objected to, he writes September, 1811: "I agree with you respecting the lumbering weight of the stanza, and I shrewdly suspect it would require a very great poet indeed to prevent the tedium arising from the frequent recurrence of rhymes." In the following January, the first two cantos of 'Childe Harold' appeared; whereupon Lady Abercorn asks Scott how he likes it. He replies: "Very much. There is more original strength and force of thinking in it, as well as command of language and versification, than in almost any modern poem of the same length that I have happened to meet with." Miss Baillie thought "Lord Byron has Walter Scott perpetually in his eye."

In December, 1812, 'Rokeby' appeared and was treated as a wonderfully great poem by Scott's Edinburgh worshippers. In 1813, he published anonymously the 'Bridal of Triermain.' July 7, 1814, was the date of the publication of 'Waverley'; and now for several years the letters fall off in quantity, and still more in quality, while Scott is fresh at his new *métier*. In January, 1815, appeared the 'Lord of the Isles,' in February 'Guy Mannering'; then a 'Memoir of the Somervilles' in two volumes, a description of the 'Field of Waterloo,' in November 'Rowland's Poems,' and in December 'The Ettrick Garland.' These, with two articles for the 'Encyclopædia Britannica' and a review of Miss Austen's 'Emma,' did not suffice for his year's work, for he also began 'Harold the Dauntless' and wrote 'Paul's Letters to His Kinsfolk' and the 'Dance of Death.' In 1816 came 'The Antiquary,' 'The Black Dwarf,' and 'Old Mortality,' with several other things. He also wrote "Pibroch an Donnuil Dhu." This will suffice as a specimen of the years when the novels were appearing.

The second volume contains four letters of Lockhart to Sir Walter, chiefly about the affair of John Scott, and the duel which resulted. There are also seven letters from Lockhart to his wife, Scott's daughter. These are full of incident if not of wit. The following is characteristic of describer and describee:

"This morning met Sir Humphry Davy, in the highest glee, and a spick and span new white waistcoat, on his way to Connemara, etc., to fish. Broad-brim white Beaver, lined green as of yore. He told a story of an Irish steward of a steamboat from Holyhead, who was endeavoring to be very polite to a distressed Lady passenger. He said the best thing was whiskey. Lady said she had an idea that whiskey *could* not agree with her stomach. 'And is that against it?' quoth Paddy; 'won't your Ladyship have all the pleasure of tasting it over again in its way up?' . . . He told *once more* the story of the late Pope asking him, in 1814, if he thought there was anything in his (the P.'s) power to do for the good of the government of England in testimony of his gratitude. Sir H. wrote Mr. W. Hamilton to tell Castlereagh now was the time if they wished to get the Pope to give the King the nomination of the Catholic Bishops of Ireland; but they were busy, and nothing done. Probably 'Sromfridevi' overrated the value of his Holiness's pretty words; but it may be otherwise."

We will close with another specimen of Lockhart's epistolary power:

"We [Scott, daughter Anne, and himself], with Wordsworth and his daughter, went to Keswick, he spouting his own verses very grandly all the way. It was a fine sunshiny day, only too hot, and we certainly saw and heard many fine things. This I remark once for all, that during all these rides, etc., the Unknown [Scott] was continually quoting Wordsworth's Poetry and Wordsworth ditto, but that the great Laker never uttered one syllable by which it might have been intimated to a stranger that your Papa had ever written a line either of verse or prose since he was born. . . . Wordsworth spoke kindly, I think on the whole, of Hogg, . . . of Byron contemptuously; of Shelley well and rightly, saving that (as is the custom of all one-edition clubs) he said Shelley was a greater genius than Byron (*i. e.*, a less successful one). . . . Wordsworth says Crabbe is always an addition to our classical literature, whether he be a poet or not."

A CRITIC OF THE CRITICS.

Founders of Old Testament Criticism: Biographical, Descriptive, and Critical Studies. By T. K. Cheyne, M.A., D.D. London: Methuen & Co. 1893.

ONE does not naturally go to a book dealing with Old Testament criticism to be amused, but one who takes up this book of Dr. Cheyne's with that object in view will not be disappointed. The amusing feature is an intense self-consciousness and self-satisfaction which have their illustrations upon almost every page. We find ourselves asking, Was this the Oxford professor whose essay could not be printed because the capital I in the manuscript was not correspondingly innumerous in the font? He never doubts the interest of his readers in his personal disclosures. We had a curious proof of this in the introduction to his Bampton Lectures on the Psalms, where his confidence was amply justified, so instructive was the story of his critical development. In the present volume the justification is much less complete. We cease to be amused and are just a little wearied with the Doctor's references to his own opinions and achievements; but we smile again when he takes this or that other scholar to task for not having read his books or articles, or for not having made due reference to them, or for having failed to appreciate their significance. The tone is so patronizing and superior in dealing with contemporary critics, especially with Dr. Driver, that Mr. Whistler might come here for fresh illustrations of his book 'The Pleasant Art of Making Enemies.'

We reach the height of the ridiculous in Dr. Cheyne's consciousness of a scientific courage vastly superior to that of his contemporary critics. Over and over again, dozens of times, we find him accusing Driver and others of compromising with conservatism and tradition. We must have none of this. But Dr. Cheyne makes a distinction between the compromises of scholarship and those of teaching. For the scholar no compromises are allowed; for the teacher and the preacher certain compromises are necessary. It is here that Dr. Cheyne's courage seems to halt. But to his own thinking he is still as brave as a lion and as scientific as Huxley. It was not always so. Formerly his plan "was to *adapt* Old Testament criticism and exegesis to the prejudices of orthodox students by giving the traditional view, in its most refined form, the benefit of the doubt, whenever there was a sufficiently reasonable case for doubt." He finds a good deal of this *Vermittelung*, as the Germans call it, in Driver's Introduction. He is himself persuaded that "a perfectly free but none the less devout criticism is, in short, the best ally both of spiritual religion and a sound apologetic theology." Always that dying fall. Criticising the compromisers for intruding the consideration "what orthodoxy demands" into the critical field, does not his own scientific posture lack something of completeness through his firm persuasion that a perfectly free criticism must be consonant with a progressive evangelical theology? It is true that Dr. Cheyne's evangelical theology is worn with quite a difference from that commonly so called. Nevertheless, to have one eye upon the truth and the other glancing sidewise at the prospects of "evangelical truth" or "a sound apologetic theology" is not exactly scientific, while Dr. Cheyne's concession of the method of compromise to the teacher and preacher as distinct from the student and the scholar suggests that the union in one person of critical and ecclesiastical functions is not a happy one.

The title of Dr. Cheyne's book is evidence that he does not think the higher criticism has yet reached its crowning height. If Kuenen and Reuss and Wellhausen have been only founders, there will be giants in those days when the superstructure rises splendidly on their foundations. He brings to his subject an exhaustive knowledge of the whole course of Old Testament criticism. If his skill in presenting his matter were equal to his acquaintance with its data, his book would be much better than it is. It suffers from comparison with Pfleiderer's treatment of the same line of development, the indication is so much less clear of each successive critic's contribution to the solution of Old Testament problems. At the start there is a hint of insularity, which at times recurs, in the slight mention of Spinoza and Astruc as compared with Geddes, whose Roman Catholic connection made his studies of even less account than they would otherwise have been. Passing to the German critics, we find a sign of how much the times have changed (and the orthodox manners with them) in the respect and admiration accorded to Eichhorn, whom even the Unitarian Andrews Norton fifty years ago held up to general loathing and contempt. The chapter on De Wette, which has a postscript on Gesenius, is one of the most interesting in the book, for not only was De Wette's argument for the late date of Deuteronomy the most radical departure ever made from the traditional view, but his personality was exceedingly engaging, and his experience, as that of Ewald afterwards and many other German critics, made good the saying of Christopher North, "A man who speaks the truth will find himself in sufficiently dramatic situations." It is an interesting fact that De Wette's criticism of Deuteronomy was a production of his youth, a dissertation offered for his doctor's degree in 1805, when he was twenty-five years old. His 'Introduction to the Old Testament' was translated in this country by Theodore Parker, and his 'Introduction to the New Testament,' by Frederic Frothingham, another Unitarian minister, and no German critic did so much to liberate the Unitarian body from the traditional point of view.

The account of Ewald is fuller than that of any other critic except Driver, but it is singularly lacking in articulation, and, with an

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

abundance of particulars, gives no general impression of Ewald's critical position. The judgment of Pfleiderer, that his influence was distinctly reactionary in the main course of critical development, is probably a judgment that will stand. His stormy nature had a painful correspondence in the storminess of his career. When Dr. Cheyne writes, "At first there was only a vague danger that a naïve self-confidence might develop into a tormenting intolerance," we wish he might apply the fable to himself, but apparently he has not in him anything like Ewald's root of bitterness. Stanley's 'Jewish Church' is dismissed in the briefest manner as a too obvious reflection of Ewald, but it was additionally vitiated to an incalculable degree by the passion for saving as homily and picture what had been critically lost.

In Vatke as in De Wette we have a real epoch-making critic. In 1835, the year of Strauss's 'Leben Jesu,' he published a work which contained the germ of Kuenen's doctrine of the late origin of the priestly legislation of the Pentateuch, and his conception of the prophets as furnishing the starting-point of Old Testament criticism. That he "even went to the extreme of refusing all readers who did not understand the Hegelian terminology," did much to limit his influence; but hardly did he seem to appreciate the value of his own discovery. The vehement enthusiasm of Ewald thrust it out of sight, but in 1834 Reuss had suggested the same things to his classes in Strassburg, though he did not develop them till much later. Two of his Alsatian students, however, Graf and Kayser, kept the sacred fire, and in 1864 it burned up in Graf's important work on the historical books of the Old Testament, and in 1876 in Kayser's study of the pre-exilic books. Before the latter had appeared, Kuenen had made Reuss's intuition that the Prophets are earlier than the Law, while the Psalms are later than both, the keynote of his 'History of Israel.' His first impulse to this view had come from Colenso's showing that "the very documents which most expressly put themselves forward as authentic, and make the greatest parade of accuracy, are in reality the most unhistorical of all." A second impulse came from Graf, to whom Kuenen successfully appealed so to change his theory that the narrative parts of the Priestly Writer should not be separated, as more venerable, from the Laws. Dr. Cheyne finds Kuenen as moderate and circumspect in his most radical conclusions as in the conservatism of his youth. He also finds him thoroughly religious, though not evangelical. What he writes of Colenso is in singular contrast with the average tone of churchmen thirty years ago. While "his positive conclusions," he says, "were always too moderate," his negative criticism served a useful end and his character was worthy of all praise.

A chapter on "The Modern Period" deals more expansively with Robertson Smith than with any other critic, and with much warmth of approbation, but the pages upon Sayce have "something against him" as straight out as Paul's rating of Peter. It is that Sayce has been popularizing his Assyriology for "the spread of theological prejudice and historical error." Strangely enough, there is only the most casual mention of Wellhausen, of whom Dr. Cheyne has a high opinion—though he is not more modern or less of a founder than others who are named. It would seem that he had been robbed of his due space in order that 125 pages might be given to Dr. Driver's 'Introduction to the Old Testament,' a space out of all proportion to its critical importance. But Dr. Cheyne's volume gains in value more than it loses in symmetry by this arrangement. He takes up the different sections of Dr. Driver's book in their order, and his criticism varies from the warmest commendation to the most chilly reprobation. If Dr. Cheyne's courage is less perfect than he imagines and his science less complete, in both of these particulars he is evidently far in advance of his colleague. Dr. Driver is to him "a very clear-headed and slowly moving scholar, who stands a little aside from the common pathway of critics." He finds him often guilty of compromising with tradition, but would Dr. Cheyne himself have been anything like so ingenious in treating of the origin of Deuteronomy if it had not been included in the canon from which, somewhat peremptorily, he excludes Ecclesiastes and Esther? Mr. Gore, one of the 'Lux Mundi' writers, suggests as a test of literary forgery that we should find out "whether the writer of a particular book could have afforded to disclose the method and circumstances of his production." Dr. Cheyne accepts this test as valid, and, measuring Deuteronomy by it, decides that it was not a forgery: "Such conduct as that of Hilkiah, [who "found" the modern book in the temple and brought it to the king as a Mosaic writing] is, I maintain, worthy of an inspired teacher and statesman in that age and under those circumstances. It is also not without a distant resemblance to the course of Divine Providence so far as this can be scanned by our weak faculties." And then we have an elaborate defence of Deuteronomy as "the Law of Moses," whipping the devil round the stump in this ingenious fashion: "In so far as it was historical it was 'Mosaic,' because the facts which it recorded were based on *traditional* records which the author *believed* to have come from Moses or his circle." Could Cardinal Newman's recipe for working up credulity into certainty be more adroitly matched? And to any one who is thoroughly scientific will not this kind of thing appear about as far from the sincerity of science as Dr. Driver's concessions to tradition appear to his courageous friend?

Christopher Gist's Journals; with Historical, Geographical, and Ethnological Notes, and Biographies of his Contemporaries. By William M. Darlington. Pittsburgh: J. R. Weldin & Co. 1893.

Most people of fair intelligence, if asked, Who was Christopher Gist? will answer, We never heard of him. But if told he was Washington's pilot on the threshold of the latter's career, when he had been sent West in 1753 to order the French to keep off the Ohio, the same persons will remember more than one crisis in the young hero's most perilous adventure when he must have perished but for Gist or a man like him as an auxiliary. Gist kept a journal of his expedition with Washington, and of two others which he had before made over much of the same routes—thanks to which experience he had acquired a special fitness for the service which Washington so much needed. These previous journeys were several times longer, both in time and in distances traversed, than that with the young Virginian major. They stretched beyond the Ohio even to the Miami, almost to the falls at Louisville, as well as through all Kentucky eastward from that point. Undertaken in the interest of a land company in which the Washingtons had a share, this exploration gave the earliest report from a competent observer concerning the agricultural capabilities of a vast tract west and south of the Ohio. These journals were compiled a score of years before Daniel Boone told his stories of Kentucky, and nearly two score before Marietta rose as the morning star of the West.

Mr. Darlington has rightly judged that these pioneer notices of two great States ought to be kept before the people. The first journal first appeared in London in 1776. We ought rather to say it was then hid away in the appendix of a folio entitled 'Topographical Description of North America by Governor Pownall,' a work so rare that an annotated copy sold for $53 in 1854. The second journal Mr. Darlington is first to print, and the third, in his opinion, had been printed only by the Pennsylvania Historical Society. It is, however, also found in the Massachusetts Historical Collections (3d s. vol. v. p. 102, *et seqq*). The value of maps contemporary with each historic era is perfectly understood by Mr. Darlington. At least seven such maps illuminate his work. Several of them were copied for him from originals in the British Museum. His notes fill more pages than the journals themselves. His biographies and other illustrative papers fill more than twice as many. Historic side-lights abound. Pennsylvania Quakers are shocked at Puritan dealings with Indians—as when Judge Sewall, in 1690, sent from Maine "a barrel marked with ink S. S., containing four Indian scalps—one for Mr. Charles Morton, one for Mr. [Rev. Increase] Mather if acceptable," etc. But as we learn from Mr. Darlington, when certain Indians, fifty-eight years after that, sent a French scalp to the President and Council of Pennsylvania, they received from that body thanks for the present. Let not the pot call the kettle black.

We remember no work enriched by so many and so satisfactory etymologies of noted Indian names, such as Ticonderoga, Muskingum, Wyandot, Kentucky, Scioto, Youghiogheny, Monongahela. In fact, Mr. Darlington's monograph is so good that it ought to be better. The text of the journals is totally without any references to the notes. Hence we read them all the while desiderating what we did not discover till the last. The references in the notes to the text would be easier to trace if made by pages and not by days. The account of Gist himself should precede his journals. Placing these first is putting the cart before the horse. The table of contents lacks a list of the excellent maps—indeed, makes no mention of any map. But the omission which we mark with most surprise and regret is that Mr. Darlington did not also print for us Washington's Journal, and that, perhaps, side by side with that of his companion Gist. Each was characteristic and each supplements the other. They would each, like lamps, or gospels, lend and borrow light by mutual reflection. Concerning their moving slowly, when Washington deals in generalities Gist says horses straggled away, or that he must kill deer for food. At Murderingtown the one learns secrets of state by grapevine telegraph, the other gets a viaticum of corn and dried meat. When horses were slow, and the major insisted on a foot-march, it is only from Gist we learn that, after a tramp of eighteen miles, Washington was exhausted and betook himself to an Indian cabin. When business demanded haste, we wonder that Washington lingered to pay court to an Indian queen; but Gist tells us that on that day no horses could be had. Nothing could be more suggestive than to compare the two narratives article by article.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Short Account of the Land Revenue and its Administration in British India. With a Sketch of the Land Tenures. By B. H. Baden-Powell, C. I. E. Oxford: Clarendon Press; New York: Macmillan.

FEW literary works combine the characteristics of the practical handbook to a highly specialized profession with those of a more or less "epoch-making" contribution to the discussion of a great historical problem. Whether it be that Mr. Baden-Powell has interests unusually wide for an ex-official, or simply because he has known how to seize the happy minute, this is certainly the significance of his recent works on Indian land.

In 1882 Mr. Baden-Powell prepared, under the orders of the British Government, a 'Manual of the Land-Tenures and Land-Revenue Systems of British India' for the use of civil servants. Soon afterwards great changes were made in the law, and the author had also an opportunity to make further investigations into the historical side of his subject. The old book was therefore allowed to go out of print, and it was not till 1892 that Mr. Baden-Powell's *magnum opus* appeared from the Clarendon Press—'The Land Systems of British India,' in three portly volumes. To meet the wants of students, he has since prepared the 'Short Account' now before us. During the interval Mr. Baden-Powell has certainly benefited by criticism; he has realized more distinctly how the matter is likely to strike the non-professional reader, and the sort of questions he is likely to ask. The new book has, therefore, not only the advantage of brevity, but also the merit of producing a more consistent and complete mental picture of the conditions with which Indian administrators have to deal.

The 'Short Account' is, as we have already indicated, intended, like its predecessors, primarily for students preparing for the examinations of the Indian civil service. It abounds, therefore, necessarily, in details of legislation and procedure at which the general reader can only cast a hasty glance, with a growing feeling of the complexities and diversities of Indian life. We have read enough, however, to feel able to congratulate the future "collectors" and "magistrates" on the possession of a handbook so thoroughly informed by general principles, so cautious in statement, so devoid of unnecessary detail.

To the non-professional reader the interest of the book lies in its bearing on the large question of the history and development of property in land. During the last twenty or thirty years a great part has been played in popular as well as in scientific discussion by the idea that land was originally not the property of individuals, but of some larger group of persons. And indeed the phrase "tribal ownership" may serve tolerably well to describe the conditions of many savage races of to-day as well as of early society, although it would be misleading to institute a comparison between such tribal ownership and modern private property without more careful scrutiny than is commonly given to the ideas alike of "tribe" and of "ownership." But the idea of communal property has very commonly also come to assume the form of a belief in what is known as the primitive "village community" owning in common the lands it cultivated. And one of the causes which, in the early '70s, contributed to popularize this idea and give it general currency, was the discovery which Sir Henry Maine believed he had made of this sort of village community in India, and the close parallel he drew between "Village Communities in the East and West"—as the latter were described by certain authorities. Yet Sir Henry Maine had, after all, but a superficial acquaintance with Indian history and literature, and the value of Mr. Baden-Powell's works is that therein we get for the first time a detailed and quite trustworthy description of Indian conditions looked at by one who is quite aware of their supposed resemblance to the early European institutions imagined by modern theories, and also quite aware—as Sir Henry Maine could not be—of the very insecure foundation upon which those theories themselves rest.

Now what Mr. Baden-Powell makes very clear is that, putting one side certain outlying districts concerning which our information is incomplete, the villagers who till the soil do not regard themselves as in any way joint holders of a whole area, or as holding in any sense *shares* of a whole belonging to them all. They are either independent owners (in the so-called *Raiyatwari* settlement of Madras and Bombay), or the separate tenants of superior owners (as in the *Zamindari* settlement of Bengal). Where there is a village proprietary body, as in the northwest provinces, this "community" usually consists of non-agricultural castes, and the land itself is cultivated by their tenants. And there is no reason to believe that these "landlord-villages," as Mr. Baden-Powell calls them, represent a form of primeval land-tenure from which all other forms were descended. In a very large number of cases we can actually trace the way in which such a landlord community has grown up *over* the previous village of cultivators by the multiplication of the family of some person who managed to obtain rights over it, in comparatively recent times; and all the other instances are readily explicable as due to similar causes. Moreover, so far as the previous village of cultivators is concerned, there is no sort of Indian evidence for the supposition that there was ever any holding "in common." There is nothing of the kind at present among those peoples in India whom we can regard as surviving from pre-Aryan races; and there is no such indication in the earliest Hindu records.

"Whatever be the date of the 'Laws of Manu' representing the custom as established in Northern India, the only kind of village known to that author is the *raiyatwari* village. . . . The only title to land known is the right by first clearing the jungle. It is to me quite incredible that if a really earlier and universal form of village existed, in which the right was a common right, marked by periodical exchange of holdings, and that the families exercised their joint ownership by virtue of inheritance or birthright, not the faintest trace of such a common holding or such a claim or title to land should be found in Manu."

These are considerations, not perhaps absolutely conclusive, but such as no future student of "the comparative history of institutions" can safely leave out of account.

My Life and Times. By Cyrus Hamlin, Missionary in Turkey, author of 'Among the Turks,' etc. Boston: Congregational Sunday-school and Publishing Society. 1893.

THERE are not many names more widely associated with missionary work in Turkey than that of Cyrus Hamlin, but those who take up this autobiography with the hope of learning something of his specifically missionary labors will be disappointed. It may be pleasantly, for the book is interesting in its freedom from the anticipated pieties of the ordinary missionary narration, in its surprises of executive ability on the part of Mr. Hamlin, and in its revelation of his hale and genial personality in and between the lines. We are taken into his confidence to a remarkable degree, which is explained by the fact that the book was originally written for his children, and to them all with familiar, direct address. This has been changed, but many things have been allowed to stand which probably would not have been written if the book had been intended for the public from the first.

His father, Hannibal Hamlin, was the brother of Cyrus, who was the father of Hannibal, the Vice-President. These had four older brothers, named Europe, Asia, Africa, and America. After this burst of geography and history, the patriarchal Eleazar fell back on the Old Testament for the names of the other eleven of his children. The mother of Cyrus was one of eleven children. He was her third child, born in 1811 in a new clearing in Waterford, Me. The story of his boyhood, on which he lingers long and lovingly, will be the most attractive part of the book for those who can look back to a simple, hard, and frugal early life. The father died, but, of course, the boy went to college. That was the rule where there was the least to eat and wear. The college was Bowdoin, where in 1831 Longfellow was a professor, but we get nothing about him of importance. From Bowdoin young Hamlin went to Bangor Theological Seminary, and then, after a year's impatient waiting, to Constantinople. Mr. Hamlin may have been a good missionary, but, when he made himself one, he spoiled a better railroad builder or civil engineer or something of that sort. He had great fertility of invention and great energy for carrying out his plans, and, always, what he prides himself on is not his plucking of brands from the burning or the educational work to which he was assigned, but his shrewdness and economy in practical enterprises, such as building seminary and college buildings and making bread and washing clothes on a large scale. The two last-named employments were incidents of the Crimean War. He had started a bakery to give employment to Armenians under ban. He made good bread, and the English, who were getting the poorest for their hospitals, wanted it. Beginning with 250 pounds a day, he went up to 6,000 for one hospital, one of several which he supplied. All this was for the glory of God and the treasury of the Board of Missions, into which he turned $25,000. The story of the experiments he made and the obstacles he overcame is full of interest. But bread-making did not exhaust his energy. The clothes from the hospitals required washing, and there was no laundry at hand. Mr. Hamlin extemporized a mangle out of a beer barrel, and, as "the poor little church in Bardezag was in need of a church building, he proposed to wash out one for them." "It cost nearly $3,000, and yet I built it entirely out of an English beer barrel."

The building of Robert College was the great achievement of Mr. Hamlin's later years in Turkey. For a long time he could not get permission, and, when he got it finally, he could not imagine why it came. It turned out that fear of Admiral Farragut, who had been visiting Constantinople, was the moving cause. He might come over with a monitor and take part with the Cretan slow-bellies. Here was one of those "deliverances of divine Providence" which Mr. Hamlin found "so wonderful that no flesh can glory in His presence." His relation to Robert College reached at length a tragical conclusion. He had come to America to raise money for it, and was about to return, when Mr. Robert, the founder and principal benefactor of the college, told him, with many tears, that he could not go back. There is no

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

explanation. Mr. Hamlin had differed with his colleagues as to methods of teaching. That may have been the root of bitterness; or it may have been that a man of so much practical ability was thought unfit for missionary work. His later years have brought him much pecuniary anxiety, but he has had the best of friends, and his lines have often fallen to him in pleasant places. Evidently he has a fund of cheerfulness and courage that has served him well, and will unto the end.

BOOKS OF THE WEEK.

Barrett, Frank. The Woman of the Iron Bracelets. J. S. Tait & Sons. $1.
Baring-Gould, S. Cheap Jack Zita. J. S. Tait & Sons. $1.25.
Beers, Prof. H. A. Selections from the Prose Writings of S. T. Coleridge. Henry Holt & Co. 35 cents.
Benner, Samuel. Benner's Prophecies for 1894. Cincinnati: Robert Clarke & Co. $1.
Benson, E. F. Dodo. M. J. Ivers & Co. 25 cents.
Beresford-Webb, H. S. German Historical Reading-Book Henry Holt & Co. 90 cents.
Bierce, Ambrose. Can Such Things Be? Cassell. 50 cents.
Bindley, Rev. T. H. Tertullian's Præscriptio Hæreticorum. Oxford: Clarendon Press; New York: Macmillan.
Birrell, Augustine. Men, Women and Books. Scribners. $1.
Black, W. The Penance of John Logan, and Two Other Tales. Harpers. 80 cents.
Blackie, Prof. J. S. The Ideal of Humanity in Old Times and New. F. H Revell Co. $1.
Blümner, Prof. H. The Home Life of the Ancient Greeks. Cassell. $2.
Bourinot, J. G. Our Intellectual Strength and Weakness: A Short Historical and Critical Review of Literature, Art and Education in Canada. Montreal: Foster, Brown & Co.
Boyesen, Prof. H. H. A Commentary on the Writings of Henrik Ibsen. Macmillan. $2.
Briggs, F. H. Boys as They are Made, and How to Remake Them. Syracuse, N. Y.: C. W. Bardeen. 25 cents.
Bryant, Mrs. Sophie. Short Studies in Character. London: Sonnenschein; New York: Macmillan. $2.
Bumpus, Prof. H. C. A Laboratory Course in Invertebrate Zoölogy. 2d ed., revised. Henry Holt & Co. $1.
Cameron, A. G. Contes de Daudet. 2d ed. Henry Holt & Co. 80 cents.
Campbell, J. D. Samuel Taylor Coleridge: A Narrative of the Events of his Life. Macmillan. $3.
Carpenter, Mrs. W. B. Fragments in Baskets. J. S. Tait & Sons. $1.
Carroll, Lewis. Sylvie and Bruno, Concluded. Macmillan. $1.50.
Clark, Arnold. Beneath the Dome. Chicago: Schulte Publishing Co. $1.25.
Coffin, C. E. The Gist of Whist. J. S. Tait & Son. 75 cents.
Cook, Prof. A. S. A First Book in Old English. Boston: Ginn & Co. $1.60.
Crane, Walter. Illustrations to Shakspere's "Tempest." Boston: Copeland & Day. $6.
Crump, C. G. The Longer Prose Works of Walter Savage Landor. Vol. II. London: J. M. Dent & Co.; New York: Macmillan. $1.25.
Dawson, Sir J. W. Some Salient Points in the Science of the Earth. Harpers. $2.
Dodge, Prof. C. W. Introduction to Elementary Practical Biology. Harpers. $1.80.
Doyle, A. C. Memoirs of Sherlock Holmes. Harpers. $1.50.
Emerson, A. W. Rules for Essay-Work. Syracuse, N. Y.: C. W. Bardeen. 40 cents.
Engineering Education": Proceedings of Section E of the World's Engineering Congress. Columbia, Mo.: E. W. Stephens. $2.50.
Eve, H. W. Delavigne's Louis XI. Cambridge: University Press; New York: Macmillan. 50 cents.
Foerster, F. W. Der Entwicklungsgang der Kantischen Ethik bis zur Kritik der reinen Vernunft. Berlin: Mayer & Müller.
Forbes-Mitchell, William. Reminiscences of the Great Mutiny, 1857-59. Macmillan. $2.50.
Fortier, Prof. Alcée. Histoire de la Littérature Française. Henry Holt & Co. $1.
Fortier, Prof. Alcée. Louisiana Studies: Literature, Customs and Dialects, History and Education. New Orleans: Hansell & Bro. $1.50.
Frapan, Ilse. God's Will, and Other Stories. Cassell. 50 cents.
Freeborn, F. W. Morceaux Choisis d'Alphonse Daudet. Boston: Ginn & Co. 85 cents.
French, A. D. W. Notes on the Surnames Francus, Franceis, French, etc., in Scotland. Boston: The Author.
Garden and Forest. Vol. VI. *Garden and Forest* Publishing Co.
Garnier, Edouard. Dictionnaire de la Céramique. Faiences—Grès—Poteries. Paris: Librairie de *L'Art*; New York: Macmillan. $7.50.
Garnier, R. M. History of the English Landed Interest. Modern Period. London: Sonnenschein; New York: Macmillan. $3.50.
Goodwin, Gordon. The Poems of William Browne of Tavistock. 2 vols. London: Lawrence & Bullen; New York: Scribners. $3.50.
Gollancz, Israel. Lamb's Specimens of English Dramatic Poets. 2 vols. London: J. M. Dent & Co.; New York: Macmillan. $4.
Haldeman, Rev. I. M. Theosophy or Christianity. Which? Croscup Publishing Co. 40 cents.
Hale, E. H. The Sons of the American Revolution, New York State Society. The Republic Press.
Halévy, Ludovic. Parisian Points of View. Harpers. $1.
Hamerton, P. G. Rembrandt's Etchings. [*Portfolio* Monographs.] London: Seeley & Co; New York: Macmillan.
Harper's Bazar. 1893. Harpers.
Harper's Magazine. Vols. 86 and 87. Harpers.
Harper's Young People. 1893. Harpers.
Harper's Weekly. 1893. Harpers.
Harper, Prof. G. McL., and Livingood, L. E. Contes de Balzac. W. R. Jenkins.
Harraden, Beatrice. Ships that Pass in the Night. Putnams. $1.
Harrison, Rev. A. J. The Ascent of Faith; or, The Grounds of Certainty in Science and Religion. Whittaker. $1.75.
Harte, Bret. A Protégée of Jack Hamlin's, and Other Stories. Boston: Houghton, Mifflin & Co. $1 25.
Hertz, Prof. H. Electric Waves. Macmillan. $2.50.
Hoffman, Rev. C. F. The Missionary Character of the Incarnation. E. & J. B. Young & Co. $1.50.
Kettle, Rosa M. Rose, Shamrock and Thistle. London: T. Fisher Unwin; New York: Putnams. $2.
Lang, Andrew. The Lyrics and Ballads of Sir Walter Scott. London: J. M. Dent & Co.; New York: Scribners. $1.75.
Letters of Malcolm Macmillan. London: Privately Printed.
Lévy, Arthur. The Private Life of Napoleon. 2 vols. Scribners. $10.
Lockyer, J. N. The Dawn of Astronomy: A Study of the Temple-worship and Mythology of the Ancient Egyptians. Macmillan. $5.
Macdonald, Mosse. Poems. London: A. D. Innes & Co.
Mills, Simeon. Readings from the Book of Nature. Chicago: C. H. Kerr & Co.
Moxom, Rev. P. S. The Aim of Life: Plain Talks to Young Men and Women. Boston: Roberts Bros. $1.
Murray, D. C. In Direst Peril. Harpers. $1.25.
Newland, Simpson. Paving the Way: A Romance of the Australian Bush. London: Gay & Bird.
Norton, C. E. Orations and Addresses of G. W. Curtis. Vol II. Harpers. $3.50.
Norton, F. H. The Malachite Cross. Cleveland Publishing Co. 50 cents.
Pain, Barry. "Two": A Story of English Schoolboy Life. Cassell. $1.25.
Parsons, A. R. New Light from the Great Pyramid. Metaphysical Publishing Co. $4.
Peard, Frances M. The Swing of the Pendulum. Harpers. 50 cents.
Prothero, R. E. The Life and Correspondence of Arthur Penrhyn Stanley. 2 vols. Scribners. $8.
Payne, F. M. How to Pronounce 10,000 Difficult Words. Excelsior Publishing House.
Rafter, G. W., and Baker, M. N. Sewage Disposal in the United States. D. Van Nostrand Co.
Scott, Sir W. Quentin Durward. [Dryburgh Edition.] Macmillan. $1.25.
Smith, Gertrude. The Rousing of Mrs. Potter, and Other Stories. Boston: Houghton, Mifflin & Co. $1.25.
Smith, Hannah W. Every-Day Religion. F. H. Revell Co. $1.
The Public Schools Year Book. 1893—1894. London: Sonnenschein & Co.
The World's Congress of Religions. Boston: *Arena* Publishing Co.
Vega, Garcia de la. El Indiano. R. D. Cortina.
Wood, Edith E. Her Provincial Cousin. Cassell Publishing Co. 50 cents.
Woodhull, Prof. J. F. First Course in Science. Vol. I., Experiments. Vol. II., Text-Book. Henry Holt & Co.
Woolson, Miss C. F. Horace Chase. Harpers. $1.25.
Wolstenholme, H. J. Klee's Deutsche Heldensagen. Cambridge: University Press: New York: Macmillan. 70 cents.

AMERICAN SCIENCE SERIES.

BARKER'S PHYSICS.	Advanced course.
REMSEN'S CHEMISTRY.	3 courses.
PACKARD'S ZOOLOGY.	3 courses.
MARTIN'S HUMAN BODY.	3 courses.
WALKER'S POLITICAL ECONOMY.	3 courses.
NEWCOMB & HOLDEN'S ASTRONOMY.	2 courses.
BESSEY'S BOTANY.	2 courses.
JAMES'S PSYCHOLOGY.	2 courses.
SEDGWICK & WILSON'S BIOLOGY.	

HENRY HOLT & CO., N. Y.

RECENTLY PUBLISHED:

PRIMITIVE MUSIC:

An Inquiry into the Origin and Development of Music, Songs, Instruments, Dances, and Pantomimes of Savage Races. By RICHARD WALLASCHEK. With Musical Examples. 8vo, $4.50.

Sold by all Booksellers. Sent, postpaid, by

LONGMANS, GREEN, & CO.,

15 East 16th Street, New York.

Letters of Credit. We buy and sell bills of exchange on and make Cable Transfers of money to Europe, Australia, and the West Indies; also make collections and issue Commercial and Travellers' Credits, available in all parts of the world.

Brown Brothers & Co., Bankers,

NO. 59 WALL STREET, NEW YORK.

TYPEWRITERS.

Unprejudiced advice given. All makes half-price, shipped anywhere for examination. Exchanging a specialty. Monthly payments. 52-page cat. free.
TYPEWRITER } 45 Liberty Street, New York.
HEADQUARTERS, } 186 Monroe Street, Chicago.

HATCHARDS.

This is the favorite BOOKSTORE, and for 100 years the resort of the smartest people in London. It is visited and patronized by all who love books. London is the great market for books, and all the best as well as the cheapest editions can be had by writing to us. Special collections formed, and fuller information supplied than from any other house. Books both old and new, and relating to any subject, can readily be supplied at very moderate prices.

Agents for Clubs, Libraries, and all private Collectors.

187 PICCADILLY, LONDON, W.

A GENTLEMAN'S SMOKE.

Yale Mixture.

A Delightful Blend of St. James Parish, Louisiana Perique, Genuine Imported Turkish, Extra Bright Plug Cut, Extra Bright Long Cut, and Marburg Bros.' Celebrated Brand "Pickings."

Marburg Bros., Baltimore, Md.

History of Dartmouth College

AND THE TOWN OF HANOVER, N. H., by FREDERICK CHASE. Vol. I. to the outbreak of the college controversy. Large 8vo, cloth, $3.50 net; postage 24 cents. Sent on receipt of price by
JOHN K. LORD, Hanover, N. H.

Brain Workers.

Horsford's Acid Phosphate

is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students, and brain-workers generally.

Descriptive Pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED